The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder.

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For the Episcopal Recorder.

LETTERS FROM ONE OF THE EDITORS OF THE EPISCOPAL RECORDER TRAVELLING IN EUROPE.

Letter XLVIII.

ATHENS, APRIL 10, 1840.

Dear Brethren,—In a preceding letter from this place, I wrote something about the mission schools here under the direction of Mr. and Mrs. Hill. The subject interests us greatly. Being now ourselves inmates of the house of the missionaries, whose personal kindness and attentions to us demand our warmest acknowledgments, we have an opportunity of becoming acquainted with all the operations of the school, even within the sphere of domestic arrangements. We are delighted. The proofs of the Lord's goodness to the mission are many. Let us with humility pray that he may always be its guide, and that his Spirit may be given to it more and more abundantly. The popular voice here is strong in favour of the mission, though there are enemies in Greece, who are enemies, however, not to this particular school, but to the light which it is the means of introducing. Its most decided friends are among the most enlightened in the land, some of whom, such as cabinet ministers, counsellors of state, military chiefs, &c., have put their daughters in the hands of Mrs. Hill, and are happy to have the opportunity of thus placing them in the way of sound instruction. The school has the special favour of the government, which has shown its approbation by distinguished proofs. The demonstrations of good done by the school are so clear to the minds of those whose children have been taught, that many a grateful parent has risen up as witness in its favour. The Lord's work is not to be gainsayed.

During our stay in Mr. Hill's family, we have had an opportunity of becoming acquainted with some of the young daughters of Greece, who are placed in this spiritual nursery. We shall never forget the bright faces, sparkling with mind, of some of these little ones, but six or seven years old. Some of them are orphans, and others rescued from the hands of rapine, but all of them Greeks. They are quite happy here, their happiness being in their studies, mingled with judicious recreation. When the hour of intermission comes, they are as playful as lambs, and none can jump the rope with more elasticity or freer spirit than they. The modern Greeks have no music, not even in the churches, for the nasal chanting in the service without instruments, (for the Greek church abhors instrumental music,) it would be irony to call music. But the children in the school have been carefully taught to sing, and their performance is most wonderful. They are very fond of singing, and last Sunday afternoon a large company of them being assembled in the court, whither they had gone to have the air, united in several of our own hymns which they have learned, and for half an hour continued their delightful music. Delightful it was in itself, for the harmony of various parts was well preserved, and still more from the circumstance of its coming from the voices of these children, whom we trust the Lord is training for himself in this land where oppression has so long ruled, and who on this occasion were truly amateurs, for they were singing for the simple pleasure which the exercise gave them. On the same day also, there was an infant baptism by Mr. Hill in the school-room, in presence of the children and of neighbours assembled for the occasion. The infant is a relative of the mission family, and therefore was baptized by the missionary. Nothing could be sweeter than the voices of the children when they united in singing after the baptism the words of the 86th hymn of our collection,

> Saviour! who thy flock art feeding,
> With the shepherd's kindest care,
> All the feeble gently leading,
> While the lambs thy bosom share;
>
> Now, *this* little *one* receiving,
> Fold *her* in thy gracious arm—
> There, we know—thy word believing—
> Only there, secure from harm.

An affecting scene truly it was. The voices of these little Greeks were united in singing to the Saviour a hymn for the sleeping infant that had been just presented to the Lord, they themselves needing the same Shepherd's care which they were taught to pray for their little fellow heir of fallen humanity. The good shepherd in his tender love carry all these lambs in his bosom.

I am here reminded of the service in English, performed by Rev. H. D. Leeves, (of the Church of England,) agent of the British and Foreign Bible Society, and Rev. Mr. Hill alternately. The service for the morning, is in the dining-room of the British minister, (Sir Edmund Lyons,) and for the evening in Mr. Leeves' own house, the chapel, of which the foundation has been laid, being not yet erected. A congregation of from thirty to fifty English and Americans assemble every Sunday for the morning service, and here, where Paul was mocked as "a setter forth of strange gods," and where Turkish despotism was crushing the church for ages, the enlightened liturgy of that church, which is the bulwark of the Reformation, is used from week to week, and the voice of a preacher of the gospel is heard with none to say nay.

Among the missionaries in Athens, whom we have had great pleasure in meeting, are the Rev. Dr. Jonas King, and Rev. Mr. Benjamin, both sent by that most efficient Society, the American Board of Commissioners for Foreign Missions. Dr. King has been long known as an active missionary in the countries of the Levant. He spent three years in Palestine, a considerable time in Asia Minor and in Egypt, in which last country he visited most of the Coptic churches, (perhaps the most depressed of all Christian churches, for the foot of the Mussulman has trodden on them for centuries,) and has now been ten or twelve years in Greece. He preaches in Greek every Sunday, and is translating or distributing the Bible and evangelical books, in which Mr. Benjamin co-operates with him. Dr. King and his associate have a truly catholic spirit, and are labouring zealously in the common cause of spreading evangelical truth among the people using the Greek tongue. Rev. Dr. Korck also, who was educated at Basle and ordained in the English church, was employed for some years by the Church Missionary Society in the Greek mission. Now in infirm health, he is still employed in translations. He is an humble man, with a heart full of an evangelical spirit. I have just seen a well printed copy of Baxter's Saint's Rest in Greek, translated by Rev. Dr. King. I am reminded here of translations of some sermons of distinguished English preachers, by Rev. Mr. Hill, assisted by a gentleman well skilled in the Greek. This work is done at leisure moments, and such discourses are chosen as may suit the case of Greeks of cultivated minds, for it is these that the translators have had chiefly in view in this matter. I have seen one or two sermons of Rev. Henry Melville printed in Greek, the results of this enterprise. There is great danger of the progress of infidelity in Greece among the educated. In the Greek church, there is no learning suited to the state of the nation now advancing in education. The Greek clergy generally are not educated men. The circumstances of the church and people, under Turkish oppression, kept them, of course, out of the reach of education. The Greek church is subject to many frivolous superstitions which make it repulsive to men of enlightened minds. These causes may open the way for the spread of infidelity, for the church in its present condition can ill defend itself against the arguments of men who take a prejudice against Christianity from associating it with ignorance and superstition. Of Christian literature in Greek, there is none except the works of the ancient Fathers. There is no preaching in the Greek church except on festivals, and then the subject is generally the observance of feasts and fasts. The power of the gospel, is, of course, not felt where mere canonical prescriptions and traditions are matters of attention to the omission of the great subject of Christ crucified. This country is free ecclesiastically as well as politically, for the Synod of the Greek church has declared itself independent of the Patriarch of Constantinople, and so far it is in the way of an improvement. But as yet its spiritual condition is not materially elevated, nor can it be until the gospel is preached in it in simplicity and divine power. I doubt not that the time of reviving in the eastern churches is not far off. The Lord hasten that day of refreshing. There are many subjects concerning the church in this country of great interest, but I cannot now pursue them. We are making arrangements for the continuance of our tour eastward.

I have yet said nothing about Athens physical. The present city is hardly eight years old, the town which existed here before the revolution having been utterly destroyed by the war. Athens now looks much like one of the newest of our western towns. It contains 20,000 inhabitants, and, being the seat of the court, is increasing. The king is building a very large palace, too large and expensive, one would think, for a kingdom so small and young as Greece. The cost cannot be less than one million and a half of dollars. When the foundations of houses are dug, fragments of marble are continually brought to light, which belonged to the ancient city. In the walls of modern houses, we often see pieces of the beautiful Pentelic marble which evidently belonged to some of the great temples or public buildings of old Athens. Every where the ground is strewed with small fragments, especially the sides of the Acropolis and other places famous in the history of the city, such as the Lyceum, &c. The temple of Theseus, an exquisitely beautiful remnant of Grecian art, is entire or nearly so, having escaped in a surprising manner the waste of wars and barbarity for more than two thousand years. The famous Parthenon or temple of Minerva stands in magnificent ruins on the Acropolis and is the most interesting of all the remnants of ancient architecture. The front and rear porticos are almost entire, lacking, however, on the pediment of the first, the famous statues now in the British Museum in London, and known as the Elgin marbles. Many of the lateral columns are all standing in the majesty of their order, the Doric, and perhaps if the building had not suffered from the explosion of a magazine of gunpowder in the 17th century, it would be standing yet almost as perfect as it was left by Phidias, who was the architect. Its western columns are marked by cannon balls, for the Acropolis has been battered in many a war, but such is the massive strength of these noble Doric shafts, that they have yielded only a few small fragments to the shock. The Parthenon was first a heathen temple, afterwards used as a Christian church, and now a deserted Turkish mosque is standing in the middle of it. Greece was first heathen, next Christian, and then fell under Mahometan power, and the ruined Parthenon stands as an illustration of these several changes. The most interesting spot on the ascent of the Acropolis is Mars hill, on which St. Paul stood when he addressed the Athenian philosophers. It is a rock overlooking the city and must have given a magnificent prospect of Athens in its glory. Near it is the Pnyx, where the public assemblies of Athenians were held, and there is the identical rostrum carved ed in the living rock, on which Demosthenes stood when he awoke the patriotism of his countrymen. The harbour of the Piræus, the island of Ægina, and the straits of Salamis, are in full view on one side from the beautiful eminence which overlooks the city on the other. At the foot of the Acropolis are remains of the Argora or market place, where St. Paul "disputed daily with them that met with him." The Doric entrance is yet standing, and an old inscription giving certain regulations about the sale of oil, &c. The missionary school-house of Mr. Hill is built in part on the site of the market place, and some of the marble of the old structure is now to be seen in the missionary building. The old Athenian academy was on the plain a mile or more distant from the modern city. There is at present a grove of olives on the site of that celebrated resort of the greatest of Grecian philosophers. We walked among the olives, but could see no remains of antiquity except a few fragments of sculpture inserted as relics in the wall of a modern garden. The Lyceum was on the opposite side of Athens, and there we saw nothing but a mound of earth or rock covered with earth and innumerable small fragments of marble. Not far from it are sixteen splendid columns, remains of the temple of Jupiter Olympus. There were originally one hundred and twenty in that most extraordinary building, of which there maining sixteen are perhaps the finest specimens of the ancient Corinthian order in existence. On the frieze over two of them there are remains of the cell of one of that strange species of monks called Stylites. The fanatical solitary chose to place his nest on the top of these lofty columns, that he might be as high as possible above the world, and there he lived out of the reach of all sublunary things except crows and his own heart, and was fed by the people, to whom he let down a cord, and who thought it meritorious work to minister to one having such an odour of sanctity. I cannot now follow up the subject of Grecian antiquities.

Yours, &c. J. M.

For the Episcopal Recorder

LETTERS TO A FRIEND RESPECTING THE NEW THEOLOGY OF OXFORD.

No. 4.

April 22, 1840.

Rev. and Dear Sir,—In my preceding letters I have complied with your request by frankly stating my opinion of the mistaken and defective nature of the piety advocated by the Oxford writers, and upon the influence which their system, if received and established among us, would be likely to exert upon the clergy and laity of our church. In the hasty review given of the prominent measures they recommended, and the effect that would probably be produced by their adoption, it has been my endeavour, as becomes an honest Christian man, to act with candour,—"nought to extenuate, and set down nought in malice." And I shall be much disappointed if you do not agree with me in the opinion that, the condition of the Church morally and religiously, is far better now, than it would be, after it had undergone the progress of this boasted "*Second Reformation.*"

I might drop the subject, without entering into any examination of the peculiar doctrines [illegible] adopt, and content myself with referring to the exposure of their false and dangerous doctrines, made by some writers on both sides of the Atlantic, and the fuller refutation that is to be dealt out to them by abler pens than mine, now engaged in that good work. But as I promised to give you a brief comparison of some of the peculiar doctrines of the new school with those of the formularies of our Church, and the Fathers and Reformers of the Church of England, and I have some authorities not accessible to you, I cannot with propriety abandon the task. It is not my purpose to examine the opinions of these Oxonians by the test of reason and scripture, but simply to inquire *whether they are in harmony with the established and well known doctrines of our branch of the Church catholic?* If they are not, I desire no better reason, *as a churchman*, for rejecting them, for I am attached to, and satisfied with the doctrines of the Church as they were established by the Reformers, and have been generally received.

Notwithstanding the strong protestations which the Tractators make of their love to the church and their dread of innovation, the careful reader will be often tempted to doubt their sincerity. For men are not accustomed to dwell upon the blemishes, and expose the defects, of what they sincerely love. Nor will they be constantly suggesting changes and improvements in a system, with whose features and operations they are entirely satisfied. Of this gross inconsistency between profession and practice, frequent examples are afforded in "The Tracts for the Times." There is a studied attempt in some parts of them to depreciate the value of the received and acknowledged standards of Church doctrine, in comparison with another undefined and unfixed standard, which they are pleased to style "*Catholic teaching.*"

Episcopalians have been accustomed to think that the Fathers and Reformers of their Church, had embodied in its formularies of faith and worship all that was deemed essential or important in the teaching of the Church universal, not only by introducing the ancient creeds into the daily service, and other offices of devotion, but also by drawing up the Thirty-nine Articles, and setting them forth "for *avoiding of diversities of opinions, and for the establishing of consent touching true religion.*" In his Majesty's *declaration* prefixed to the Articles, it is said they "do contain the *true doctrines of the Church of England* agreeable to God's Word, which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and *prohibiting the least difference from* the said articles." Of the doctrine and discipline of the Church of England as established, the declaration says, "*From which we will not endure any varying or departing in the least degree.*" He furthermore requires "That no man hereafter shall either permit, or preach, to draw the article aside any way, but *submit to it in the plain and full meaning thereof*; and shall not put his own sense or comment to be the meaning of the article, but shall take it *in the literal and grammatical sense.*" But, besides the clear and conclusive evidence thus afforded by the declaration, that the Articles ratified and set forth in the year 1562, were intended to be declarative of the Church's doctrines, and to prevent diversity of opinion on points of faith; the thirty-sixth Canon of the Church of England provides that no one shall be ordained or licensed as a clergyman till he has subscribed a declaration, that he acknowledgeth, all and every of the articles therein contained, being in number nine and thirty, besides the Ratification, *to be agreeable to the word of God.*"

Episcopalians have, for about three hundred years past, supposed that the doctrines of their Reformed Church were established and fixed, and might be easily ascertained by a reference to her creeds and articles. But if our novel teachers are to be credited, we have been labouring under a gross mistake, and his majesty and the holy convocation practised a pious fraud, in the declaration that the Articles "DO CONTAIN THE TRUE DOCTRINE OF THE CHURCH OF ENGLAND."

Such is the language employed by the framers and adopters of the Articles in speaking of their purport, design and use, but how different the terms in which they are spoken of by the authors of this new Theology? "Our Articles so far as distinct from the ancient creeds, are scarcely more than protests against specific existing errors of the sixteenth century, *and neither are, nor profess to be, a system of doctrine!!!* It is not unnatural, however, that they should have practically superceded *that previous Catholic* teaching altogether, which they were but modifying in parts, and though but corrections, *should be mistaken* FOR THE SYSTEM CORRECTED!"*

It will not be denied by any Churchman, that *some* of the articles contain protests against certain "specific existing errors of the sixteenth century," and that all of them were intended to correct the false doctrines which had been propagated and the abominable superstitions that had been maintained by the Church of Rome. But I deny that it was any part of their design to correct "previous *Catholic* teaching." The doctrines and usages which the Reformers rejected, formed no parts of Catholic verity. It was their great object to rescue the truth from the bondage in which it had been held, to separate it from the mass of false doctrine and superstition in which it had been obscured and buried: and to embody in one beautiful and harmonious system, all the essential points of the faith once delivered to the saints." I look upon the Thirty-nine Articles, not as mere corrections of any former sytsem of teaching, but as comprehending all the leading and important doctrines of divine truth as held by the Holy Catholic Church in all ages. The Oxford writers think it an error to consider the articles as a substitute for the system which they are only intended to correct; or even to view them as setting forth a system of doctrine at all. And it is evident, that there are some doctrines condemned by, or excluded from, the articles, for which they have a strong attachment, and which they desire to restore as having formed a part of "*previous Catholic teaching.*" What does this [illegible] *tion?* And if doctrines should be introduced on *this ground*, would it not be equivalent to an acknowledgment that they are doctrines *not* held by the Reformers, and not recognized as part of "*the true doctrines of the Church of England?*"

As further evidence of the dissatisfaction of the New School with the doctrines of the Church as now established, and their desire of addition to, (not to say change of,) the existing standards of faith; we find one of their writers saying, "I would do what our Reformers did in the sixteenth century: they did not touch the existing documents of doctrine, there was no occasion; they kept the creeds as they were; but they *added* protests against the corruptions of faith, worship and discipline which had grown up round them. I would have the Church do the same thing now if I could; she should not *change* the Articles, she should *add* to them: add protests against the Erastianism and latitudinarianism which have incrusted them."† Again, after representing the followers of the Reformation as demanding Scripture proof for every thing, and not being willing to adopt even *practices* and *usages* which cannot be shown to have the high sanction of Scripture; one of the writers uses the following language,—"This stubborn spirit, which yields to nothing but violence, is determined to *feel* Christ's yoke ere it submits to it, will not see except in broad day-light, and like the servant who hid his talent, is even making excuses, murmuring, doubting, grudging, obedience, and stifling docile and open-hearted faith, *is the* spirit of ultra-protestantism, *i. e.* that spirit to which the *principles* of Protestantism *tend*, and which they have in a great measure *realized.*"‡ Now is it reasonable to presume that men who impute these alarming tendencies and these bitter fruits to the principles of Protestantism, are satisfied with the doctrines of the Reformation, and can be safely trusted as *guides* and instructers in our *Protestant* Episcopal Church?

Passing over, without dwelling upon them, such sentences as the following, "*I rest my faith on the authority of those who are by virtue of their office, successors of the Apostles.*"§ "*Episcopal authority* is the very *bond* which *unites Christians to each other and to Christ.*"‖ "As to our Thirty-nine Articles, they were never imposed as essential, only as a basis of union in a particular Church"¶ and others equally offensive to those who appeal to the Scriptures alone as the only infallible guide in matters of faith, who consider faith as the precious bond of union between themselves and their Saviour, and esteem the articles as presenting a summary view of the true doctrines of the Church: I say without dwelling upon these, let us look at a passage which clearly and unequivocally, reveals the *discontent* of the Oxford divines with the existing and acknowledged doctrines of our Reformed Church, "How miserably contrasted are we with the one Holy Apostolic Church of old, which "'serving with one consent,' spoke 'a pure language.' And now that Rome has added, and *we have omitted* in the catalogue of *sacred doctrines*, what is left to us but to turn our eyes *sorrowfully* and reverently to those ancient times and with Bishop Ken, make it our profession to live and 'die in the faith of the Catholic Church before the division of the East and West?'"*

It may be said, indeed, that the Tractators do here show their aversion to Popery by censuring the Romish Church for *adding* to the doctrines of Catholic verity: but do they not in terms equally strong, censure the Church of England for *omitting* some of them? Would such a sentence have been written, and published to the world, by one who was perfectly contented and satisfied with the doctrines of the Church as now established? Would the Tractators turn their eyes so "sorrowfully and reverently" towards the past, and pour forth such dolorous strains of lamentation over the evils of the present, if they did not sigh for the return of other and different times, and earnestly desire to add to the existing faith of the Church certain doctrines, unknown to our standards, but deemed sacred by them, and which formed a part of what they call "Catholic teaching" prior to the Reformation?

Are their apologists and advocates, then, justified in representing it to be their only object to revive a knowledge of the true principles of the Church? So far as their writings have this design, there will be no disposition in sound members of the Church, to censure and oppose them. But if it is manifest, that behind and beyond this, there is an ulterior design of a very different character, is it to be wondered at that it should be exposed and condemned by those who wish to preserve the purity and integrity of our ecclesiastical system in all its parts? Who can doubt, after reading the foregoing extracts, that, in the opinion of these men of Oxford, the Reformers went *too far by omitting* some of the sacred doctrines" which formed an essential part of "*Catholic teaching*," and that now after the lapse of three hundred years, their work needs to be revised and done over again? Who can fail to perceive that they dwell with self-complacency upon their labours as destined to effect a "*second Reformation?*"

Believing then, as I do, that however artfully they may have attempted to conceal it, it is a part of their design to effect a change in, and make additions to, the established faith of the Church: I next inquire what is the change contemplated,—and what the additions they propose to make? I do not accuse them of a wish to bring back the Romish doctrine of Transubstantiation for protesting against which so many of the Reformers died as Martyrs at the stake, but they wish to introduce under the protection of what they call "Catholic teaching," a new fangled doctrine of the real presence in the sacrament of the Eucharist, *distinct* from the Popish fiction on the one hand, and *opposed* to the truly Scriptural and Catholic doctrine of the Lord's Supper, as held by our Church, on the other. I do not accuse them of wishing to introduce [illegible] ments they advocate in reference to the practice of *praying for the dead*, to prepare the way for a revival of that unscriptural and abominable doctrine. I do not accuse them of *openly denying*, in so many words the doctrine of *justification by faith*; but I say, the addition which they propose in their favourite tenet of *sacramental* justification, is well adapted to obscure the glory, and destroy the efficacy of what Luther justly styled "*articulus stantis, vel cadentis ecclesiæ.*"

In my next, I will enter upon our examination of their peculiar views on the points now enumerated, and endeavour to ascertain whether they are in agreement with the established doctrines of the Church.

Yours very affectionately,

To Rev. A. B. J. W. M.

* Tract No. 17, p. 31, N. Y. ed.
† Tract No. 42, p 299, N. Y. ed.
‡ Tract No. 45, p 328, N. Y. ed.
§ Tract No. 51, p 363, N. Y. ed.
‖ Tract No. 52, p 369, N. Y. ed.
¶ No. 61, p 429, N. Y. ed.

For the Episcopal Recorder.

EDUCATION AS A DEPARTMENT OF MISSIONARY LABOUR.

The following extract exhibits very justly the propriety of introducing education as a part of the system of missionary operations. The only question with regard to *any* mode of effort, is, whether it is best suited to the great end in view, which is, the extension of Christ's kingdom. This question presupposes that the mode is in itself consistent with Christian principle. Thus much being allowed, it remains only to be determined whether it is the wisest and most expedient, or, in other words, whether it is better adapted than other modes to the object contemplated, considering the circumstances in which the missionary is placed, the state of society, the condition of the existing religion, the classes of the community to which his efforts must be chiefly directed, &c. &c. Now it admits, I believe, of proof amounting to the highest moral demonstration, that Christian education is one of the most efficient modes of missionary labour among the *eastern Christians* which can be devised. It becomes, therefore, not only the part of wisdom, but of duty also, to prosecute it in preference to many others that may be more advantageous elsewhere. Q.

"In every right system of Christian education, the making known of Jesus Christ as the Almighty Saviour of lost sinners, constitutes the most vital part of it. Around this central trunk may be made to grow many inferior stems,—protected by it and protecting each other; some more immediately connected, others more remote,—some germinating from the parent tree, others springing up as a separate progeny; some flourishing solely from the shelter afforded, and others rising with independent vigour. In other words an enlarged Christian education includes, besides the strictly religious part, much that is merely accessary, auxiliary, or indirectly related; though all bearing harmoniously on the general welfare of man. Sound education is a comprehensive scheme, embracing a multitude of parts. But one of these parts, and that the prime one, is the communication of the Gospel message. When a master with the Bible in his hands, is earnestly pressing home upon his pupils the necessity and suitableness of the great salvation, is he not doing substantially the very thing that is implied in preaching the gospel? Where then,—since it is not in the scope and purpose of the knowledge communicated,—where is the *antagonism* between Christian teaching and Christian preaching?

* Note p 605, N. Y. ed.

Is it in the *age* of the persons addressed? Surely it were preposterous to say so. As ordinarily understood, preaching in its technical sense, has special reference to adults; and teaching to the young. But how many an exhortation in the school or lecture-room would be styled preaching, if delivered from the pulpit! How many an address from the pulpit would pass for teaching in the school or lecture-room! What is the former but preaching to the young? And what is the latter, but an educating of the adult? If in both cases the substance of what is conveyed be the same; if the scope and purpose of conveying it be identical; if the beings addressed be all alike endowed with immortal spirits that are equally lost by nature, and equally stand in need of the great salvation; what signifies the disparity of a few short years in the age of the hearers? and what essential difference is there between teaching and preaching except in the name? Unless, therefore, we resolve to be guided by *names* and not by *things*, we can no more oppose preaching to education, than we can oppose any one particular to the universal that includes it,—no more than we can oppose Luther's hundredth psalm to music in general; or the song of Moses to poetry; or St. Paul's discourse on Mars hill to eloquence.

"In this way, preaching may be said to be more limited in its aim and object, than education taken in its most comprehensive sense. The former looks supremely to the concerns of immortality, and only indirectly to those of time. The latter embraces directly the interests of time as well as supremely those of eternity. The former regards man chiefly as immortal; the latter views him as immortal too,—though encumbered with a material vehicle which has its wants and necessities to be supplied, and points out the most effective modes of doing so. In a word, as regards the matter of instruction, Christian education is generic and universal; Christian preaching, specific and particular."—*Duff's India and India Missions.*

For the Episcopal Recorder.

WARBURTON.

NO. XIV.

(Continued.)

In further prosecution of the argument, Archbishop Tillotson thus proceeds: "As for the Scriptures, he grants them, indeed, to have been written by men divinely inspired, and to contain a divine doctrine, but he denies them to be of any use without oral tradition; because neither the letter nor sense of it without that can be ascertained. Though he gives the Scriptures very good words, it is to be understood provided they be subordinate and acknowledge that they owe their sense and their being intelligible and useful, to oral tradition. For, if any man shall presume to say, that this book hath any certain sense without oral tradition, or that God can write plainly and intelligi[illegible] sense and interpretation; then, the most scurrilous language is not bad enough for the Scriptures." He then proceeds to state the opprobrious terms which, under this aspect, his adversary dares apply to the sacred oracles. Now, let us compare this account to the language held in the Tracts upon the same subject. "I own it seems to me, judging antecedently, very improbable, indeed, that it, (the Bible) should contain the whole of the revealed word of God. . . We do not look into Scripture for a complete history of the secular matters which it mentions; why should we look for a complete account of religious truth! . . . Both the history of its composition and its internal structure are against its being a complete depository of the Divine will, unless the early Church says it is. Now, the early Church does not tell us this. It does not seem to have considered that a complete code of morals, or of Church government, or of rites, or of discipline, is in Scripture." Here the decision of the early church is made not only necessary to determine that the Bible is the depository of the Divine will, (which, by the bye, contrary to his assertion, it has done,) but to establish the fact that it contains a complete code of moral duty, and as, according to him, it has not done this, of course the moral code of the Gospel is incomplete, and its deficiencies are to be supplied by ecclesiastical councils. This is rancid popery, for it was by a process like this, that the Pontiff and his conclave could sanctify pious frauds, render the holy intent a justification of the most atrocious guilt, and the burning of heretics at the stake an act of exalted charity. The rites of our religion too, are not instituted in the Scriptures, and the same set of writers who are frequently and vehemently urging the divine right of Bishops and the apostolical constitution of the Church, here enumerate church government among those objects which are not to be found prescribed in Scripture. What inconsistency and contradiction will come next? Again, of the doctrines of the faith, he says, "the wonder is that they are all there, or can be gained indirectly from Scripture; humanly judging, they would not be there but for God's interposition; and, therefore, since they are there by a sort of accident, it is not strange they should be latent there, and only indirectly producable thence. God effects his greatest ends by apparent accidents." This must be admitted to be one of the rarest jumble of ideas that ever issued from the head of man. God inspires the sacred penmen to communicate his holy will to mankind; the paramount portion of this will consists of the doctrines of the faith; they execute the task he assigns them under his sovereign guidance and control as far as truth is concerned, yet without his own interposition, his own entire will would not have been found in the records his Spirit indited; and after all, and with the full purpose and power of God miraculously operating to produce the result, it is only by accident that the doctrines of our faith are inscribed in the Bible, and that not in a clear and legible hand, but in latent cyphers hard to be interpreted! Who can be the writer of number 85 in the Tracts; for whoever he may be, he may rest assured, that he is striving hard against nature and his stars, as well as grace and sound orthodoxy, to write—"God effects his greatest ends by apparent accidents!" When speaking of the general principles of God's moral government, no maxim could be more unsound, unphilosophical and even impious. To execute his plans by what we call accidents, would suit better a deity of Epicurus, a king of shreds and patches. The Almighty governs the world by general, uniform and steady laws; and though out of accidents he may not unfrequently educe the greatest good, yet it would never be correct to say, that he effects his greatest ends by apparent accidents. And surely if in any department of physical or moral nature, a regular plan is to be traced, having a beginning, maturity and completion, and under the direction of a contriving mind and skilful hand, we should expect to find them all most signally displayed in the revelation of God's will to mankind, and in the scheme of salvation through the great Redeemer. For an analogy to the case under his discussion, the author of this Tract should have looked, not to minerals, plants, or materials for building, that lie scattered

promiscuously upon the earth, but to the laws that regulate the air, earth and ocean, and even the sun and planets. These constitute a system, which may be aptly compared to the sublime scheme of revealed religion.

If the reader wishes to contemplate a choice specimen of desperate argumentation, and obtain a surfeit of prurient hostility to an adversary, we would recommend to him the next chapters in this Tract, the one entitled, "mode in which facts of history are contained in Scripture," another, the "impression conveyed by the statement of those facts," and a third, "external difficulties of the canon and catholic creed compared." In these the author treats the Bible, in his conflict with dissenters from his church, as overardent lovers have been known to treat a mistress of whom they were jealous, that is wound or destroy her rather than yield her to a rival. I cannot conceive of any thing more impotent, crude, imprudent and mischievous, than this method of argument. Besides opposing Presbyterianism, for which he entertains a great antipathy, he wishes to recommend a traditionary faith, and an idolatrous veneration of the primitive Church. To accomplish these objects, he seems regardless of the deeper veneration which is due to the holy volume, and handles its precious materials with a rudeness and license, in the last degree rash and reprehensible. His touch of that blessed treasure conveyed to us from heaven, is really not unlike that of Voltaire, Bolingbroke and Paine, and although undoubtedly administered with a very different purpose, yet I cannot say, I think so very dissimilar in the effect it is calculated to produce upon the minds of others. Thus he continues that style of speaking which we before remarked as bearing a striking resemblance to the language of Tillotson's popish antagonist. "If Scripture contains any religious system at all, it must contain it covertly, and teach it obscurely, because it is altogether most immethodical and irregular in its structure." The first part of this sentence expresses a doubt worthy only of an infidel, and the last a calumny which he should be ashamed to utter. Whatever may be the variety of productions comprised in the sacred canon, through the whole Abrahamick, Jewish and Christian dispensations, there runs a unity of plan and rich vein of expanding truth that bind them together in sweetest concord and consummate harmony. Again he says: "I do not allow that there is no creed at all contained in Scripture, though I grant it is not on the surface. But if there be no divine message, gospel or creed producable in Scripture, this would not lead me one iota towards deciding that there was none at all any where. No; it would make me look out of Scripture for it, that is all." According to this representation, the Scriptures are not worth a single iota towards deciding that a revelation has been given us from heaven. He is far gone in his distempered fondness for tradition, and if the holy volume presents so ambiguous a prima facie evidence of its truth as he afterwards endeavours to show by numberless supernumerary quotations, and has all its principles of faith and practice so deeply concealed in wells beneath the surface, that it requires a long line to penetrate them, they rather embarrass our search of truth, than disclose to us the will of God.

Truly we may say of this writer, as Tillotson did of his Romish adversaries; "Certain it is, if these men are true to their own principles, that notwithstanding the high reverence and esteem pretended to be borne by them and their Church to the Scriptures, they must heartily despise them and wish them out of the way; and even look upon it as a great oversight of the divine providence to trouble his Church with a book, which, if their discourse be of any consequence, can stand catholics in no stead at all, and is so dangerous and mischievous a weapon in the hand of heretics." We have just seen the Tractist with whom we are now contending, verging towards that state of sentiment to which the Archbishop here refers, by boldly asserting that if the Scriptures were considered unfruitful of any scheme of doctrine, which would render it mere blank paper, this would not "lead him one iota towards deciding that there was none at all any where, but only make him look for it out of Scripture." Let us hear his ingenious argument in support of this bold declaration. "If be sought elsewhere. Should the fact so turn out, (which I deny,) that Scripture is so obscure that nothing can be made of it, this would drive me, not into latitudinarianism, but into Romanism. Yes, and it will drive the multitude of men. It is far more certain, that revelation must contain a message, than that that message must be in Scripture. It is a less violence to one's feelings to say, that part of it is revealed elsewhere, than to say that nothing is revealed any where. There is an overpowering antecedent improbability in Almighty God's announcing that he has revealed something, and revealing nothing; there is no antecedent improbability in his revealing it elsewhere than in an inspired volume." This reasoning is hard labour in the cause of the papacy, but I think every man accustomed to sound logic will consider it as replete with fallacy and misrepresentation as any thing that could be well conceived to be comprised in so small a space. Let us, as a matter of curiosity, spend a few moments in furnishing an analysis of its component parts. "It is far more certain, that revelation must contain a message, than that that message must be in Scripture, since it may be found elsewhere." This presumption supposes a revelation made to us from heaven that is not found in Scripture, whose message is not recorded or not committed to permanent and authenticated records! What sort of revelation would this be? Could it be rendered credible by any process short of that by which our sacred writings are recommended to the understandings and hearts of mankind? Our religion is founded upon unnumbered miracles, which are the only valid credentials of a divine mission and supernatural communication; and is any man in his senses prepared to assert, that he would believe these were performed, if their authenticity depended upon mere tradition in the Church, or the fallible testimony of successive generations? This would be to lower the pretensions of Christ and his apostles to the level of that evidence by which the heathen gods and goddesses supported their claims to deification and the homage of their votaries. But, says this profound Theologian, "there is an overpowering improbability in Almighty God's announcing that he has revealed something, and revealing nothing." Announcing that he has revealed something! What is meant by announcing it, and how are we to know that he has announced any such thing? To decide that God has made a communication from heaven to earth, is the very difficulty to be solved, the very gordian knot to be untied, as it implies a miraculous operation of the Divine mind upon the human, and no one who is not an idiot or a wild enthusiast, a species of idiots, would give credence to any report of that nature, unless it was substantiated by that kind of evidence which is supplied in the Gospel, and which has a force imparted to it sufficient to contend with the gigantic power of such transactions.

We can conceive of no credulity so weak as to be satisfied with a faith of this kind, except that which is recommended by Dr. Pusey in his treatise upon baptismal regeneration, and which first "believes and then understands." This rule would be, indeed, a marvellous panacea for the cure of all incredulity in religious matters, and have the eminent advantage of preparing us as well for the reception of Mahometanism and Paganism as of Christianity. In this case, too, ignorance and stupidity would be excellent nursing mothers to our faith, and the more incredible the fact or doctrine the more cordially would it be embraced, and the more stoutly maintained. The Dr. with this maxim in hand, would rally many soldiers around the standard of the Mormons, and rapidly augment the ranks of Matthias' disciples. This prescription of the Rev. gentleman, to believe first and understand afterwards, is the opposite of the philosophic direction to doubt every thing, in the commencement of our investigations, as the safest and surest rule by which to attain the truth; and, with all our respect for the authority of this learned fraternity at Oxford, we cannot but think, that through a progress like this, mankind would be led to a sounder attachment to religion as well as philosophy, than by the sleepy method of implicit faith, or unquestioning credulity. Ignorance and superstition, may make more willing slaves to a slumbering Priesthood, but intelligence and education only, model such members of the Church and votaries of the altar, as an honest and enlightened clergyman is ambitious to edify. And here, in the conclusion of our present article, I must be allowed to remark, that in my estimation, the reception which these Tracts have met in England, and their partial success in obtaining circulation and a hearing, present an inauspicious symptom of the subsisting state of science, literature and taste, among that great and enlightened people, and awake apprehensions of that decline in letters, of which many other circumstances exhibit but too strong indications. Surely if the leading clergymen and laymen in that country, had richly furnished their understandings with those treasures of learning with which they were supplied by their able predecessors, or deeply imbued them with the principles of that sound divinity which is inculcated in the writings of their long list of illustrious divines, they would have spontaneously repudiated these crude and indigested productions, which in so rank profusion have been poured upon them. In the bright days of Addison, Pope, Swift, Clarke, Stillingfleet, Chillingworth, Tillotson, and their competitors for literary renown, they would have fallen dead from the press, or have lingered out a miserable existence only to prolong the shame and mortification of their authors. It has never been my lot to peruse more crude performances, and I shall reluctantly be compelled to acknowledge, that they have met with any encouragement from those accomplished scholars and profound theologians, with which both the Church and State in that empire are at all times adorned. Works of this character, may be borne into a temporary repute by that under current of public favour which sweeps along with it the visionary speculations and wild rhapsodies of Coleridge, the glittering bubbles of Carlysle, and those untimbered and frail productions of numerous authors, both male and female, which float for a moment upon the surface, and then sink to the bottom to be lost forever: but it cannot be, that they shall ever reach the eminence of that high approval by the first class of literary men and deeply learned clergymen, who are the only true judges of the performances of genius, and whose opinions alone confer solid reputation and present to authors the auguries of enduring fame and increasing usefulness. I am afraid, indeed, that the divines of the present day, both in England and America, are not in the habit of drawing their lessons of theology from the richest and most wholesome fountains opened to them in the works of the illustrious divines of the two last centuries, but it would argue a total declension in taste and solid learning, to discover a relish for this shallow literature and spurious divinity.

The Episcopal Recorder.

PHILADELPHIA, JUNE 6, 1840.

Maryland Convention.—We are happy to lay before our readers the following account of the Maryland Convention, which resulted in the election of the Rev. Dr. Whittingham to the Episcopate of that diocese.

Rev. and dear Brethren,—I seldom take my pen with greater pleasure than I now do for the purpose of complying with your request by furnishing a sketch of the recent proceedings of our Convention.

The happiness which I feel at the result of our deliberations I am anxious should be diffused among and participated in by others. You are too familiar with the general history of the church not to know, that our diocese has been sorely divided by dissentient views, honestly, we doubt not, entertained, but too vigorously asserted for that tranquility and peace so essential to the interests of our beloved Zion. I must confess that the near approach of our convention was hailed by me with little pleasure, because judging from the past, I was led to anticipate what has ever been to me the most direful sound, the clashing of ecclesiastical debate, so generally productive of no compensating result. [illegible] champions of the church, and as often, upon various grounds declined. These considerations were anything but cheering to my spirits. I know that I, to some extent at least, speak the feelings of others also, when I say of them that "within were fears."

But, dear brethren, the proceedings of our convention afford a glorious comment upon the truth that the ways and thoughts of God are not as ours. In reviewing its whole session I can look with much satisfaction, both upon the spirit with which its proceedings were characterized, and the result to which it has led.

It gave me pleasure to see on the morning of Wednesday, the 27th ult., at the opening service of the Convention, the distinguished rectors of two of our prominent churches bearing their parts with the no less eminent rector of St. Paul's. It seemed an omen of good, a token of conciliation, and I looked upon it with the calm delight that I gaze upon the bow of promise, when spanned upon a dark sky—it seemed an harbinger of rest. I would that nothing had occurred to disturb this tranquility. The convention sermon took ground and advocated sentiments which, I am happy to add, few in this diocese are prepared to defend. I have no controversy with the preacher, no wish for a moment to wound his feelings, yet it is due to the church in Maryland to say that gentlemen who think with him upon many points were yet compelled to differ from him widely upon the doctrines of his discourse.

After the administration of the communion the convention was organized by an election of President, pro tempore, the Rt. Rev. Dr. Doane, our provisional bishop being absent. The Rev. Drs. Wyatt and Johns were put in nomination, and the former gentleman chosen, the votes standing sixty-four to sixty. The election of bishop was then entered upon, and by resolution, four gentlemen of the clerical and four of the lay order were appointed by the chair as a committee of conference, for the purpose of nominating some suitable individual to fill the office. The Rev. Dr. Henshaw, as chairman of, and in behalf of the committee, reported, that after full and free inquiry into the views and opinions entertained by the Rev. Dr. Whittingham, of New York, they believe his elevation to the Episcopate would promote the peace and prosperity of this diocese, and do therefore unanimously nominate him to the Convention. The nomination being accepted, the clergy proceeded to ballot, when by that body the Rev. Dr. W. was elected with a great degree of unanimity. As the man of the clergy's decided choice, his name was then offered for the suffrages of the laity, and their response was equally strong in his favour. I believe that myself was not the only one surprised at this result. I did not suppose that *any* man in the church could have centred upon himself the number of votes which were cheerfully given in favour of Dr. Whittingham. I am not unaware that I am treading upon delicate ground, but a word of explanation is alike due to the Rev. gentleman himself, and for those who gave their hearts and votes for his election. As it is known that his name was at a former period before the Convention, and that the present result is far different from the one before obtained, it is but justice to a portion of the church in this diocese, that they may be saved from the charge of inconsistency, to state the grounds upon which this different proceeding was founded. The committee of conference were assured by two presbyters of highly respectable standing in the church, that the Rev. Dr. Whittingham did not hold (as some among us had supposed) the peculiar doctrines of the Oxford Tracts; that it was in his view inexpedient ever to print them in this country, and that he was not in the habit of recommending them to others, or taking pains in their circulation; that it is believed that his views in relation to the errors of the Tracts are expressed in the recent charge of the Bishop of Exeter; that the authority of the Fathers was with him simply as witnesses to facts but not as authoritative interpreters of Scripture; that in reference to the real presence in the Eucharist he means that of Christ in the heart of the believer, and not in and under the forms of bread and wine; and that justification is derived by us through faith alone, in contradistinction to what is termed baptismal justification. This is all we ask, and holding the views we do, this we had a right to ask. Conscience demanded it. As for other and minor matters, we leave Dr. Whittingham to form his own opinions, few men are competent to form them more wisely, or maintain them more ably. We eminently need in this diocese a man of firmness of energy, of attainments, of self-denial; in a word, one who like his master, and in the spirit of his Master, "will go about doing good." We have for such a man an almost limitless field of labour, and a field too upon which every effort for the good of the church, and the glory of God, will be abundantly recompensed. The qualifications enumerated we believe are possessed by the Rev. gentleman whom we wish to be set over us in the Lord. It only remains for him to signify his acceptance of our confidence, to consummate the pleasure which the unanimity of his election has imparted. Means were immediately taken to insure the bishop-elect a competent support.

Other matters of business which came before the Convention, were so purely of a diocesan character as not to be of general interest to the church. The only exception to this remark is perhaps the election of the Standing Committee, its members are the same as for the past year. The Convention adjourned yesterday, Friday, at 3 o'clock.

With an apology for the length into which my details and comments have led me, I remain yours most sincerely.

P.

For the Episcopal Recorder.

Charlottesville, Va., May 25, 1840.

No. II.

Dear Brethren,—This is the Monday morning after the Virginia Convention. The hour of separation has come, and brethren and friends are departing in every direction, I hope richly laden with the spiritual blessings of God to their own homes. It has been a precious and glorious week. God has been evidently among us with peculiar manifestations of divine power, and I have no doubt, that many souls will be found on the side of Christ forever, who were here excited to seek the things which belong to their peace. I will try to give you some general impressions of this deeply interesting occasion. They can be nothing more, for no man can appreciate the full advantage and delight of such a season, but one who with an accordant mind and heart, has been allowed to make them his own experience. My last letter will sufficiently introduce you to the commencement of our work. We were but comfortably arranged in our abiding place on Tuesday, when the bell summoned us to the first worship of the season. This first sermon which I heard, could not but awaken the deepest emotions in my heart. The preacher was the son of a dear and valued brother in the ministry, who, when I last attended the Virginia Convention, was in it as one of its highest ornaments, and to me one of the most attractive and desirable friends, but who has since received his crown and rested from his labours. I could not but rejoice to hear the son for the father's sake, and unite my cordial prayers, that even richer blessings might fall upon him. This is an instance of one of the most interesting and important facts connected with our Church in Virginia; I mean the fact of so many of our dear brethren in the ministry, whose sons God has been pleased to call to the same work. As the fact recurred to my notice, I counted hastily no less than *eight* clergymen of Virginia, of my own acquaintance, who have sons either now engaged in the work of the ministry, or in preparation for it. And there are hardly any others beyond this number of sufficiently advanced age to have received this blessing yet. And how great a blessing it is! What an evidence and seal is it from God of his favour and goodness over the fathers who have gone, but I mingled my sorrow with joy unfeigned, that instead of the fathers God had raised up the sons, to be his messengers and ministers in the land which they have left. O may God bless these dear youth, and keep, and guide, and enrich them with his grace! What higher blessing and honour could I ask on earth, than that God would call and send my sons to be the preachers of his unsearchable riches of grace! The convention opened on Wednesday with an excellent discourse on the duties of the ministry. And as the regular course of each succeeding day we have had three services, not only in the Episcopal Church, but also in the other houses of worship in the town, which have been freely given to the sole occupation of the ministers of our church. I do not design to remark upon each or any of the sermons which I have heard in particular. They have all been excellent and valuable; and though I have heard sometimes expressions and thoughts in them in which I could not concur, and which, if I should criticise them, I should point out, yet the impression from the whole has been uniformly so good, and the spirit of the whole so precious, and the influence of the whole so clearly evangelical, that I have no disposition to select or to remember things which seemed to me erroneous or indiscreet. These brethren preach the gospel, some of them with great power of impression; all of them with the manifest desire of converting and saving the souls of men. And God has owned and marked his blessed word as spoken by them. I should make the same general remark upon nearly all the preaching which I have heard, that I feel compelled often to make in listening to the preaching of our brethren. It would be highly improved if there were a more unceasing exhibition of the work of Christ, and a freer proclamation of the Christian privileges, not superseding his duties, but as the foundation on which they rest. I think we need have no fear of preaching a Saviour's grace too much, or too freely; for it is this intelligence alone which gives new life to a sinner's heart. But even this remark in this connexion is not made to imply a censure upon any. You would listen rarely to the same number of sermons in which the truth of the gospel was displayed so freely. And perhaps my high gratification in this led me more earnestly to desire even more. The services of each day were well attended in all the churches. In the Episcopal Church, to which I have generally gone, the crowd has been as dense as the place would suffer. There the deepest solemnity has marked the audience, and much feeling upon the great subjects presented has been excited. I have generally passed my days at this church. The convention contained many old and valued friends, and many with whom I was anxious to form acquaintance; and I have attempted to improve the opportunity which it gave me to form and to renew my friendly intercourse with all. The debates of the Convention have been of no consequence. The members are so much of one mind that it is difficult to form a discussion, except upon some very trifling point of order or expediency; and these involved no interest for me. In looking around upon the members, it is pleasant to see so many ministers and laymen from the oldest and the most respected families in the state. Though we have no right, and I have no desire, to speak of advantages of birth in such a connexion, yet it is deeply interesting to behold leading and influential men laying down their honours at a Saviour's feet, and living to glorify and honour him. The Virginia Convention contains no delegates but professing Christians, and, I have every reason to suppose, Christians who are all that they profess. They gather around their venerable bishop as children around a parent, all revering his character and uniting to animate and encourage his advancing years. Just upon the verge of fourscore years, he still lives the father of an united family, increased about tenfold under his episcopate, and still a blessing and a comfort to them all. May he have nothing to mar the peace and joy which is thus crowning his useful life! The most interesting and effectual of the services, I think, have been the daily morning meeting for prayer and exhortation at six o'clock. At this time the church has been always full. Our beloved friend, the assistant bishop, has been present to conduct and participate in every meeting, and the greater portion both of the clergy and laity of the convention have been always there. They have been delightful seasons. The Lord has drawn nigh to us in the power of the Holy Ghost. Many awakened souls have been there to be fed with the bread which giveth life unto the world. I have never been in an assembly where Christian enjoyment in worship was more really found. One morning was given especially to the circumstances of the awakened, and to the condition of those who desired to unite themselves with the Lord's people. There were many weeping eyes in that assembly. I hope the balm in Gilead was found by many aching hearts. We were loth indeed to leave the place; it was consecrated by the Saviour's presence with his disciples. On that morning the bishop administered baptism to one young disciple. The early meeting on Sunday morning was devoted to the confirmation. About forty persons here made a profession of religion. Some of them were cases of deep interest. One of them, though long enquiring upon the subject, had been determined but in the night before, and went to the Bishops lodging's and aroused him from his bed that he might be baptized by him. His standing, and character, and connexions, made the event a most striking one here. Others were aged. Some were members of the University here, of which I shall speak more at large on another occasion. The assistant bishop administered the rite, and made two addresses to the persons confirmed. In the forenoon of yesterday, the Sabbath, three brethren were ordained as Priests, and the Lord's Supper was administered, to a very large body of communicants. They were collected from every quarter of the state, and seemed to be like the tribes coming up to assemble at the worship of the temple. The whole congregation seemed moved by one spirit, and engaged with their whole hearts in the services of the holy day. But the church could not contain the multitudes that came together, and many were surrounding the doors and windows, eager to listen to the word of life. In the afternoon I was present at a religious service in the University, of which, however, I will not speak here. We had looked forward to the evening, our last meeting with peculiar anxiety and interest. There the aged bishop has generally addressed to the clergy, his parting exhortation. But a violent rain came up, so as to shut up the most of the congregation in their own abodes, and to keep the bishop from coming out. It was a disappointment, and yet the occasion was a happy one to all of us who were able to attend. The congregation was small, but Bishop Meade gave us an admirable and most judicious discourse upon losing our first love. His admonitions reached every them. After his sermon, the clergy assembled with him round the chancel to unite in prayer. It was late when we closed, and the day had been fatigueing, but it was a refreshing season to our souls. Where on earth shall I find nearer access in the unity of the spirit unto God, than we there enjoyed! And when in breaking up our assembly, we took each other by the hand to say farewell, who could refrain his tears, or harden his heart against the influence of sorrow in the separation? So painful, says Bishop Hall, is separation from beloved friends, that death hath no worse name than departure. We might never meet again on earth. So far as I was concerned, it was not reasonable to expect another meeting with all these friends. But we were journeying together to the land which the Lord hath promised us. There we shall go no more out. O may he keep us all unto that day! Our hearts wished more than we had words to express, of joy and peace to each other, and we separated with the sweet feeling that here was one earthly assembly at least, upon which God had poured out something of the spirit of heaven. From such unity, and sympathy, and love, nothing but benefit can result. It is from this that such vast benefits have resulted to this favoured church. This morning the multitude has separated, and I am left again to pursue a solitary journey, but refreshed and blessed in spirit and in body by the precious season I have enjoyed, more than I can tell. What unbounded kindness has met me and welcomed me here! The most pressing invitations on every side have been given to me to tarry on my road. Should I attempt to gratify myself in this, my journey of a few weeks would consume the year. O, that every diocese in our church could take the stand which Virginia occupies! How soon should we have a name and a praise in the land. May God send his unceasing blessings upon all connected with this favoured state; her bishops, her clergy, and her laymen in every rank! I must not, however, allow myself to ramble farther upon this delightful theme. You shall hear more at another time.

Yours affectionately,

S. H. T.

Charlottesville, Va., Sunday, May 24, 1840.

To the Congregation of the Church of the Epiphany at the weekly prayer-meeting.

No. II.

My Beloved Friends:—Another week reminds me of my promise to address you on every Sabbath during my absence. By the good Providence of God, I am here two hundred and fifty miles distant from you, still pursuing my journey onward, and thinking of my higher journey to an everlasting home. Goodness and mercy are following me every day, and I have every possible reason to say, "hitherto, hath the Lord helped me." O that my spiritual journey, in which we are engaged together, may be as successful, and always as delightful in its higher measure, as this journey has been. In reference to *that* I may say with you, we are on our journey home; and it is pleasant indeed to think of ourselves as travelling in the Lord's guidance and under the Lord's protection, to that better country which he has provided for us. Let us think and speak yet a little of that holy journey, and of the progress which we are making in it, towards our promised land, the inheritance which God, who cannot lie, provided for us before the foundation of the world. That journey may prove a long and trying one; may bring for us a variety of experience, and present to us, many different paths. The ways through which we travel will not be always alike.

Consider this;—what changes and vicissitudes we may meet before we arrive at our home, and are made partakers of our final rest. In the earthly concerns and relations which God has provided for us, there may be many changes. Sometimes your road will be prosperous and easy in outward things; and at others you will find it filled with difficulties, obstacles, and cares. You will find much to distress and disturb you,—perhaps, in the relations in which you stand to others, and in the circumstances in which you are placed yourselves. Sometimes you ascend the mount, where you are above all earthly concerns, and then again are plodding with a heavy heart through the vale below. Every path is not carpeted with moss,—nor has every one a hedge of briars and thorns. But wherever you travel, if you are the children of God, the country through which you pass, is the land of your Father's providence; and he will cause all his dispensations in it to be instruments of grace, to those who belong to him, and are pilgrims and strangers upon the earth. In our spiritual experience, sometimes faith is in a lively exercise; we behold nothing but joys and pleasures around us; the land through which we journey is rich, and open, and verdant; and our whole way is delightful and pleasant: at other times faith declines,—hope flags,—fear seems to prevail, and alarming and harrassing doubts overshadow all our comforts. It is not a pleasant part of our progress. But it may be a necessary part, and we are to take courage in God, and to go on in his strength, assured that he who hath called us, and by his grace hath effectually stirred us up to obey the call, will carry us in safety through evil as well as through good, and make us secure in times of difficulty as well as in times of peace. The paths of your feet, are his appointments, and the way in which you are to go has been laid out, and arranged by him. Cast yourselves upon him then with uniform confidence, and suffer him to be the provider of all that you are to experience. You will find that your strength is equal to your day, and you shall be involved in no difficulty, from which he will not open a way of escape, that you may be able to bear it.

Consider that your own state of mind will also vary much. Your affections will not always be warm and animating, and fixed wholly upon Jesus the crown of your hopes. The traveller must not calculate upon sunshine every day. He may have, and if his journey be long, he will be likely to have, much dark and gloomy weather on his road. So you will find your joys sometimes great and precious, and your cares and sorrows sometimes multiplied, and prevailing over them. Be careful how you estimate your condition too much by the state of your affections, or suppose that you are more safe because you are more happy, or less, because you are less so. A happy and comfortable frame of mind, though it is extremely desirable, and filled with pleasure to us, is not the foundation of your safety. God has no variableness, nor shadow of changing; and the same immutable love which chose you for himself, abideth yet faithful. He cannot deny himself. The offering of Jesus, and his pleading as the great high priest, is of everlasting sufficiency. When he wrote your name upon the palms of his hands, and reconciled you by his death, it was not afterwards to withdraw his loving kindness, and to suffer his truth to fail. The work of the Holy Spirit is a faithful work; he perfects and carries on the work which he begins. Your frames may vary under his ministration. But it is by no means to be considered, that they are useful in proportion as they are comfortable, or that the hours of darkness are less helpful in your whole journey, than the hours of light. Your hope rests upon the covenanted work, and upon the gracious promise of God, which can never be reversed, but standeth fast forever and ever. Learn therefore in every thing to give thanks, thanks for sorrow, as well as for joy. Embrace the Lord's appointments with contentment, and leave the whole disposal of them with him. If the weather for a time be gloomy and unsuitable to your taste, or if a storm rage for a season, learn to trust in the Lord, and to stay upon your God. Whether your mind be bright or benighted, dreary with gloom, or beaming with comfort,—commit your way unto the Lord, and rest with patience upon him, as upon a faithful creator, faithful in the second creation as well as in the first. The traveller gains much sometimes by much endurance. You are to be taught to endure hardness as good soldiers of Jesus Christ. In your worst seasons, you may be sure of divine support. Jesus is with you though you see him not, his everlasting arms are under you, and he remains the eternal God, and your eternal refuge. Learn to live by faith in promises, and not by experience of enjoyments;—learn to trust in a God that hideth himself, and though you see him not, yet believing in him, to rejoice with joy unspeakable and full of glory. Soon all things shall be bright, and you shall not travel, but rest, in a land of sunshine and eternal glory.

Consider the variety of companions you may find upon the road. The countenances and appearance and dress of all persons with whom I journey are not alike, though we are travelling the same road, and to the same result. In spiritual things though in the great doctrines of Salvation, the truths which give life to the soul, the holy and beloved elect of God are perfectly joined together in the same mind and in the same judgment, yet in inferior and subordinate matters of opinion and judgment, they are not agreed, nor do I see that they need be. Every renewed heart has found the same Saviour, and the same salvation; and this is enough. The things which are clearly revealed, are things in which all who have tasted the grace of God, entirely concur. The very reason that such disagree in other things, is because they are not clearly revealed, and in that very fact, are declared by God, to be matters of choice, and matters which are unimportant. I see nothing but a wrong spirit in the disposition to exalt and magnify the things which are extrinsic and merely temporary and circumstantial. I acknowledge no extreme among truly converted people, in opposition to the extreme of a sectarian and dividing spirit. All our danger, and all the evil, in my opinion, lies in the one direction, nor can we gain a spirit too conciliating, or an estimate too low in things which thus perish in the using. The road upon which we are travelling on to God, is an interest by faith in the atonement and righteousness of the Lord Jesus Christ. No man cometh unto the Father but by him. But in him is every true believer, and accepted of God in him; and I feel no disposition to shut out a single one of such beloved kinsmen in Christ, from the utmost advantage of my sympathy and kindness, nor can I willingly give up my claim upon their sympathy and kindness with me. I rejoice in the sight of so many of every varying aspect, travelling with me in the same great road, the Kings highway of holiness, and I rejoice that the Providence of God has permitted so many outward varieties, suited to the habits and circumstances of all, and adapted to bring all to the final enjoyment of his glory. Happy are we in having many, yea, so many companions in the path to glory. How great and glorious will be the company when we all get home to Zion. The children of God are falling into the one great highway of truth and righteousness, and gathering more numerously together as we approach the city of the living God. As Christian experience is deepened and elevated, they are less and less divided from each other, and forgetting the things which are behind, and reaching forward to the which are before, are pressing to the mark of the prize of their high calling of God in Christ Jesus. O, cultivate this spirit more and more, and learn to love all who are travelling with you home to God, and to rejoice in beholding their number multiplying unceasingly under the favour and blessing of the Great Head, from whom the whole body derives its comfort and strength.

In your sympathy with me, I daily rejoice,—God is pleased to strengthen me on my way.—Cease not, my friends, to pray for me, that I may be kept and guarded by his power, and better prepared than I have ever been, to honour him in my ministry among you. Most affectionately

Your pastor and faithful friend,

Stephen H. Tyng.

The Bishop White Prayer-Book Society.—There are very few of our benevolent church societies, more popular, or more deservedly so, than this excellent institution. All who love the church must feel an interest in the wide circulation of the Prayer-book. The missionary sent out to the destitute parts of our diocese,—or into the still more destitute and remote regions of the far west, finds his work very greatly facilitated, if he can have at his disposal a box of Prayer-books for gratuitous distribution.

The Bishop White Prayer-book Society is entitled to all praise and confidence for the good it has thus, and in various ways, done, and is still doing. But we are sorry to learn that just now its energies are somewhat crippled from a want of funds,—as will be seen from the following communication. We hope the responses which will be made to the query below, will come in such substantial forms as will fill up the exhausted treasury of this excellent institution.

For the Episcopal Recorder.

Messrs. Editors,—At a meeting of the Board of Managers of this Society, held last evening, the Secretary was instructed to lay the following resolution, then adopted, before the members of the church, through the columns of the church periodicals, published in this city. I must, therefore, ask for it a place in the Recorder.

"The Board of Managers of the Bishop White Prayer-Book Society, in view of the exhausted condition of the treasury, and of their *inability* to supply the increasing demand for Prayer-books, would suggest to Episcopalians the following query: What have I done during the past year, to aid in circulating that book which I prize so highly as a fruitful source of spiritual guidance and comfort, and which is acknowledged by nearly all intelligent Christians, to be the best formulary of devotion, and next to the Bible in importance for general circulation?" By order of the Board.

James M. Aertsen, *Secretary.*

May 30, 1840.

Natchez.—The Lord seems to have been speaking to our country, and rebuking our sins of late in the most solemn manner. The depression of our commercial interests, the conflagration of our cities, the burning of our steamers, and the desolation of the tornado, with what an awful voice do they speak and remind us that there is a God above, the Inspector of human conduct, who loveth righteousness and hateth iniquity! How well it would be if the people would take warning, and flee from the wrath to come. The awful scene at Natchez may in some manner be conceived from the following letter, which we are permitted to insert:

Natchez, May 8th, 1840.

My Dear ———,—Natchez, poor devoted Natchez is in ruins!! We had yesterday at 2 o'clock, P. M. the most destructive tornado that ever visited this part of the country. I have been all through the town and I do not think there is one house which has not been more or less damaged, and more than half blown entirely down; but that is nothing, when you think of the immense loss of life. It is impossible to make any thing like a calculation of the number killed, by the falling of houses, drowned from boats, and washed into the river, and indeed I don't suppose years will bring to light the extent of the damage done. I will not attempt a description of the distress, I can only say it is awful! awful! awful! no one who has not seen the power of wind can conceive of it. I was so much terrified, that my brothers, two of them, had to hold me in their arms. The stoutest heart quailed, and was dumb; many instances occurred of persons being taken off their feet, and blown fifty, sixty, and a hundred yards. The Episcopal church which was just finished and covered with zinc, is unroofed, and all the windows burst off, the Presbyterian Church is almost entirely destroyed, the Methodist the same; but I might go on for a week and then not tell you all. Our house was not injured at all with the exception of two or three windows broken to pieces, and the plastering blown off one end; one of the kitchen chimneys has blown down, but our splendid trees that have been the admiration of all that ever saw them are almost all prostrate on the earth. It is most melancholy to behold it, but I can truly say that I have not felt for one moment grieved; in fact our trifling loss is completely swallowed up in the distress around us; many have lost all their earthly possessions and some of their family. One fact I must relate of a lady dug out from the ruins of her house with her two children, both crushed to death in her arms, and she almost dead; she lived about ten hours after she was taken out. Words are totally inadequate to express the state of things. As I write the sound of the muffled drum is in my ears; the military companies, bearing to their long, last home, many of their comrades, who but a few hours ago were busily engaged in the occupations of life, and with the prospect of living yet many years.

New Publications.—We have received a number of volumes just issued from the press, at which we have scarcely had time to glance. Among them are the following:—

Dogmaticæ Theologiæ.—These are the *third* and *fourth* volumes of Bishop Kenrick, the first and second having been issued some months since. The third volume treats of baptism, confirmation, the eucharist, penance, indulgence, and extreme unction, exhibiting and advocating the Romanist views on these subjects.

The fourth volume is devoted to treatises upon the ministry, or sacred orders, matrimony, the seven sacraments, religious worship, not only as it respects deity, but angels and saints, and upon the blessedness of the righteous, purgatory, and the doom of the lost. These subjects are all discussed in Latin.

Tracts for the Times, vol. 3.—The strictures of our correspondent Warburton in his 14th No. upon this volume, will convey an idea of the character of this portion of these writings, and

show, that a notice of them in close juxtaposition with the above noticed works, is in accordance with the natural order of things.

SCOTLAND AND THE SCOTCH.—This is another work from the pen of Catharine Sinclair, who, by her former works has acquired so much reputation as a sprightly and interesting writer, that describes manners, and natural scenery, with great power, interspersing through all her descriptions, proper religious sentiments. The present volume we have not had time to examine.

To CORRESPONDENTS.—E. **** came to hand, but too late for this week's number, as also the letter from our New York Correspondent, and lines by W. R. We are obliged to the writer of the article in our Children's Department of the present number, but must request that those which have to follow be shorter, as half a column is as much space as we can usually spare for that head, and, so far as our observation reaches, as much as will be profitably read, in many cases, by those whose profit we specially regard therein.

TOO LATE FOR INSERTION.—No. 1, of Sketches by Crux. Most happy shall we be to insert these Sketches as they are successively sent.

African Mission—with the delightful intelligence of a revival of religion at our missionary station. This shall appear in our next number.

A. W. M. "THE INFIDEL." will soon appear.

Intelligence.

For the Episcopal Recorder.

THE NEW YORK ANNIVERSARIES.

THE AMERICAN TRACT SOCIETY.

New York, May 15.

DEAR BRETHREN,—My last communication gave you an account of the religious anniversaries of the week, to the close of Tuesday evening. On Wednesday morning, the Fifteenth Anniversary of the American Tract Society was held at the Broadway Tabernacle, the President, S. V. S. Wilder, Esq., in the chair. After a short prayer by a clergyman, whose name was not heard, the President made a brief address, in which he congratulated the Society upon their success for the past year, notwithstanding the commercial embarrassments of the country. The Treasurer's report was read by Moses Allen, Esq., and the abstract of the annual report was read by the Rev. W. A. Hallock, and Rev. R. S. Cook, Secretaries. The latter gentleman then addressed the meeting with a statement of several interesting facts which had occurred within his own observation, while acting as an Agent for the distribution of the Society's volumes. He had circulated in the city of Charleston, S. C., in about three weeks, 10,000 of the bound volumes, for which the Society have received $3,000.

When he first went to that city, he called upon a clergyman to interest him in the work. "Why," said he, "I thought that the Tract Society had died three years ago." When I assured him that it was never more full of life; "Well," said he, "after all, Tracts are very little things—*very little* things." "They are indeed, Sir," I replied, "but do you know what these *little things* have done?" The speaker here gave an account of the immense number of pages printed and distributed, and of the thousands of conversions in which they had been instrumental. "I appealed," he said, "to this gentleman whether he knew of these important and unanswerable facts?" "Why no!" he replied, "I did not. Certainly I was not aware of them." He afterwards laboured heartily in the work. Mr. C. rejoiced to bear testimony that in the city of Charleston he was aided by many warm and active friends. The Rector of St. Peter's especially, laboured with him, shoulder to shoulder. Hardly had the distribution commenced before Mr. C. had occasion to visit a young man awakened by reading "*Alleine's Alarm.*" He had just returned from this visit, when he was called on by a gentleman of the Episcopal Church, who wished to converse with him as an anxious inquirer after salvation. He entered his carriage and rode with him nearly three hours, conversing on the interesting subject of salvation by the death of Christ. This gentleman had been awakened by reading "Doddridge's Rise and Progress." Afterwards this gentleman purchased several copies of this volume to distribute gratuitously. In Savannah, Georgia, a distinguished gentleman, also of the Episcopal Church, was awakened by reading one of the Society's volumes that he had just received. A Baptist minister in that city was about to baptize ten persons, the last of ninety, whose conversion he traced in a very considerable degree to the late distribution of the Society's volumes."

The address of this gentleman produced a very pleasing impression. We congratulate the Society upon having secured his valuable aid as one of its Secretaries. He will be an efficient coadjutor with its excellent and long tried friend, Rev. W. A. Hallock.

The report was adopted on motion of the Rev. L. D. Howell, General Agent for Western New York, seconded by the Rev. Dr. Crocker, Rector of St. John's Church, Providence, R. I.

On motion of the Rev. Mr. Wells, of the Reformed Dutch Church, Newark, N. J., seconded by the Rev. Mr. Chickering, of the Congregational Church, Portland, Maine, it was

"*Resolved*, That Tract distribution, especially when connected with prayerful effort for the salvation of individuals, is an efficient means, under God, of developing the energies of the Church, and bringing the gospel into contact with the unevangelized population of our land."

Mr. Chickering stated that he did not expect to address the meeting, but could not refrain from bearing his testimony in favour of the cause. It had been his happiness for some time past to labour in the midst of a revival, in the scene of the lamented Payson's ministry. Here plants are springing up all around, the seeds of which were sown by that devoted man of God. Much, however, had been done in Portland, by the circulation of the Society's volumes. Sometime before the revival commenced, a large number had been distributed. He now realized more than he had ever done, the importance of this Society. He could not get along without their *Tracts*. Every morning, regularly, he went to the Tract Depository, in Portland, to get a new supply; and such has been the demand for Tracts there, that every week the Agent has been obliged to send to Boston for more; and the people could hardly get all that they wished. As a minister he found them greatly useful to put into the hands of young converts. "Sir," said he, "I would no more go to my evening meeting without them, than I would go without my head and heart; for I need one as much as the other. I am persuaded that many ministers, like myself formerly, are not aware of the important aid of these little Tracts. They are my '*arrows*,' and happy am I when my quiver is full of them.

The following resolution was then offered by the Rev. W. A. Clark, General Agent for the Western States, seconded by the Rev. Mr. Betts, of the Protestant Episcopal Church, Jamaica, W. I.

"*Resolved*, That the extensive circulation of the Society's volumes, in different parts of the country, and their usefulness, under the Divine blessing, in counteracting the influence of ephemeral or fictitious reading; in enlightening and alarming the sinner, and deepening and maturing the piety of believers, furnishes occasion for devout gratitude and is an encouragement to increased efforts for their universal diffusion."

"The scene I now witness," Mr. Clark said, "is most imposing. And why imposing? Because this crowded auditory—these anxious countenances—this gathering together from the north and the south, from the east and the west—from Europe—from Asia—from Africa—and from the Islands of the Sea—all proclaim that the world is lost by sin; that through Christ it may be saved; and that God has chosen human instrumentality in its conversion. This Society is one of these instruments of God in the world's regeneration; and the volumes it sends forth, are one of its most efficient means. But what are these volumes? They are the productions of some of the best and most gifted of men; men who, blessed when living, are still more blessed in the influence they have left behind. Baxter, when alive, spake to thousands in England; now that he is dead, he speaks to us; his influence is *here* and all around us; nay! he stands upon the platform of the world and preaches to millions of Jesus Christ.

"Some years ago, I was residing in the family of a pious farmer, in Missouri. He urged me to speak with his daughter, whose fondness for novel reading had banished every serious impression that he had sought to make upon her mind. I endeavoured to persuade her to give up her novels, but was unsuccessful. Sometime after, while at St. Louis, I sent her a copy of '*Alleine's Alarm*,' with a note, in which I urged upon her its serious perusal. *Two years* after, when at a distance of six hundred miles, I received a letter from this young lady, saying that 'this book had done her more good than all the novels she had ever read.' She had become a Christian.

"It was my privilege to be acquainted with a man who was eighty years of age when he died, who lived during the Revolution upon the banks of the Susquehannah, in Pennsylvania. Fifty years before his death he was awakened by reading 'Doddridge's Rise and Progress,' particularly by the prayer in which the sinner is shown how to dedicate himself to God. He *copied* that prayer and used it. He became a Christian. While relating the circumstance to me, he said, 'I have that *writing* now,' and he hobbled to his desk and took out the paper defaced by time, but none the less interesting on that account. He was a pillar of the Church while he lived; a very benevolent man; and left in his will a large sum for religious uses. This was one of the fruits of 'Doddridge's Rise and Progress.'

"Some years ago, a gentleman in Kentucky, (I will call him what he truly is, one of '*nature's* noblemen,') was severely afflicted in the loss of a beloved wife. His anguish knew no bounds. He was almost distracted, when the providence of God placed in his way, 'Doddridge's Rise and Progress.' *This* brought eternity before him. It told him of hopes and joys higher than earth; and above all it revealed to him that in the gospel of Jesus there was balm for his wound. That man is now one of the most eloquent and useful ministers in our land. The most intelligent people of Kentucky flock from great distances to hear him. He is blessed in his labours—and all this is the fruit of one of these volumes which you are scattering over the country. If this audience only understood fully the importance of this enterprise, every one would go home and place his hand to the work."

The immense congregation, (probably four thousand persons,) then rose, and sung,

"Salvation! oh, the joyful sound, &c."

Professor Proudfit of the Presbyterian Church, N. Y., then moved the following resolution:

"*Resolved*, That while the Society would be grateful to God that the sum of twenty thousand dollars has been contributed and remitted the past year, for foreign and Pagan lands, they deeply regret that want of means has compelled them to defer the supply of many stations; and the Society recognise the obligation to make the utmost endeavours to meet all Providential openings for the diffusion of the Gospel by Tracts and volumes abroad."

Professor P. remarked: "What can better express the views of this Society than the hymn we have just sung, which declares the Gospel to be a 'sovereign balm for every wound?'"

Having urged in a few practical remarks the subject of personal religion, Professor P. proceeded to speak of the progress of evangelical religion in France, Switzerland, and other countries of Europe, in which he had lately travelled. From 250 to 300 millions in Europe are looking to us for the true light of the gospel. There are from 15 to 20 nations—nations, some of whom have given to the world its laws—its science—its literature, and its arts—that offer to the Society and to Christian America, a noble field. (We were rather surprised that the Professor made no limitation of his remarks, and that he did not mention what the Church of England and English Christians have done and are doing; but we presume that the omission was unintentional, though a stranger from England would certainly have questioned the modesty of the speaker in assuming that Europe must look *only* to America for evangelical truth and influence.)

Professor Proudfit was followed by the Rev. Eli Smith, of the Mission in Syria, who said: "If I were about to speak of the press in our own country, I should look at it from a different point of view from that which I shall now present. I should then begin by speaking of the *power* of the 'press.' But it is more pertinent to my present purpose to speak of the *wants* of the field which I occupy. It has been my duty for fourteen years to superintend the printing press at Beyroot; and none but those who have been in a similar situation, can fully understand the *difficulties* which we must contend with in our printing operations. In carrying them on, we must go back nearly a century. We must take out our presses, educate our printers, and translate our books. No, Sir, not *translate*, we must *write new ones*. For, so different are the habits of thought and feeling in foreign lands from our own, and there is so much of *speculation* and *theory*, and human systems in our own books, partaking as they do of our literature and modes of thinking, that very few are adapted for translating: that is, they will not suit our purposes. Before I went to a foreign field and attempted to translate our books into foreign languages, I was not aware how much of speculation is mingled with Divine truth in them. They are not simple and *biblical* enough. In addition to these obstacles we must provide our own *type*; and when we get it, perhaps it answers but imperfectly. In Turkish, Mahommedan, and Persian countries, there are but three presses. (I speak not now of Christian presses;) and yet this is a portion of the world greater in extent than the *United States*, including the *whole territory*, to the Pacific Ocean. One of these presses is at Cairo, in Egypt; another at Constantinople; and the other in Persia. Of *Christian presses*, there is one at Mount Lebanon; one in Syria; and one at Constantinople. I do not include Greece. No books are furnished by the presses of these countries for children. Their works in Grammar and science, are *not* for beginners. I translated Mr. Gallaudet's work, called 'The Child's Book on the Soul," but was shipwrecked, and lost the manuscript, and had to translate it again. When it was printed, the children were very eager to obtain it, and showed great delight because it was the first book they had ever seen which they could understand. There is hardly a book to be found there that would be useful to put into the hands of a converted man but the Bible. The kind of letter which constitutes the Arabic, is very difficult to be cast into type. The lines are so delicate, and the taste of the reading people so peculiar, that the type made in Europe is *repulsive* to them. The letters should be formed with nice *proportions*. I went to Europe for the purpose of getting material for new type, which is now finished; but since I have been here, I have been made acquainted with an important invention by an ingenious citizen of this city, but which, being as yet a secret from the world, I am not permitted to divulge. By this new art, (it is called Cerography,) I can sit down and write as an Arab would write his Arabic, and have it cast from the writing on stereotype plate. On showing a specimen to the Captain of the Arabian vessel, now in this port, he said that it was the finest specimen of Arabic writing he had ever seen. This is a very important invention, because books thus printed in Arabic, can be widely circulated and generally read. This language is universally known in these countries. He had seen Arabic writing that had come from Sierra Leone, and with the exception of a few words, he was enabled to read it, though he had learned the Arabic in *Syria*; and now we have an Arabian vessel in port from *another extremity* of the African coast, and yet he could converse *freely* with the Captain, and, indeed, found it difficult to get away from him this morning to come to this meeting; but he intended to return to the Captain in a few minutes to act as *interpreter* between him and the Corporation of the city, who were about to take him to view our benevolent institutions, that he might carry back a good report of us to his own land.

INSTRUCTIONS FOR OUR REV. BRETHREN, JOHN J. ROBERTSON, D. D., AND HORATIO SOUTHGATE, AND THEIR WIVES, MISSIONARIES TO CONSTANTINOPLE AND THE EAST.

Beloved Brethren and Sisters in the Lord:—It is expected that the Senior Bishop, in behalf of his brethren, the Bishops and other clergy of the Protestant Episcopal Church in the United States, should give some instructions to those who are appointed to labour in foreign missions. Otherwise the undersigned would not take it upon himself to direct or advise those who are far better acquainted with the proposed field of labors. You who have visited and resided in the regions where it is intended that your labors of love shall be bestowed, know much better than I, the state of the inhabitants, civil and religious; what cautions are necessary in the exercise of your ministry, and what course of conduct should be pursued. But if what follows can be of no other use, it may serve to remind you that you have the prayers and the sympathy of your Christian brethren here, and may tend to the promotion of union and love among the disciples of Jesus Christ, in this and other countries.

Your labors, if I mistake not, will be among a people of whom a part are already Christians, organized in regular ancient churches, but somewhat divided into separate denominations, and in some things, according to our views of gospel truth, departing from apostolic usage and the purity of the Christian faith. Another, and they the dominant part of the people, are, in religious belief, very hostile to christianity, which they but partially tolerate. In such a field of labour, you will be "wise as serpents and harmless as doves." In such case it will not be expedient, nor perhaps safe, directly to condemn or make opposition to erring Christians, or the false religion. It is the duty of all the ministers of the gospel, and will especially be yours, to follow the example of Christ and his apostles, in teaching the people as they are able to bear it, and feeding those with milk who cannot yet bear the stronger meat of the word.

There is good reason to hope and to believe that the cultivation of Christian fellowship with our brethren of the Greek and Armenian Churches, and the deportment of our missionaries among them, will have the good effect of awakening the zeal and increasing the love of Christians in both countries; of promoting piety, knowledge of the Scriptures, and pure and undefiled religion among our brethren there; of producing among Pagans, or the disciples of Mahomet, as the case may be, greater respect for Christians, and more favourable opinion of their religion, and also of obtaining more toleration of it from those whom for the sins of his people, God has through so many years, permitted to oppress them. If we return to the Lord, he will return to us.

In the intercourse or correspondence which may be allowed you with the bishops or other ecclesiastical authorities there, be careful to state explicitly what are our views in this missionary enterprise; that we would scrupulously avoid all offensive intrusion within the jurisdiction of our Episcopal brethren, nor would we intermeddle in their church affairs. Our great desire is to commence and to promote a friendly intercourse between the two branches of the one catholic and apostolic Church; to impart to our brethren in that country any knowledge of the Scriptures and of the doctrines of Christ, which, through the Lord's goodness, we may have obtained, and gladly to receive any such light from them. We would unite hand in hand with them, in the great and noble work of extending the Redeemer's kingdom, and saving the souls of men.

There will, perhaps, be times and occasions when, with modesty and meekness, you may without offence and with good effect, make known to the clergy or to the people, the many great advantages, civil, and religious, and literary, which God, in his mercy, has vouchsafed to his people in these United States, and which for some wise purpose of his Providence, are at present denied to them. We would gladly impart something of these benefits to any who may need them. We would not hide our light under a bushel; freely have we received, freely and with joy would we give.

You may further state to them, that many of those called Protestants, have rejected and are still so opposed to Episcopacy and Confirmation and the use of Liturgies, that an intimate fellowship and connection with them is at present impracticable. While the Church of Rome has so corrupted the religion of Christ, and makes such exorbitant claims to universal power, treating as heretics those who do not embrace her errors and submit to her unauthorized domination; that with her the prospect of a Christian fellowship is not less discouraging. Under such circumstances our thoughts and affections are particularly directed and strongly drawn to our brethren of the Eastern Churches, who, we believe, agree with us of the Protestant Episcopal Church, in what is most essential. Such certainly, as an individual disciple and minister of Jesus Christ, are my views and my desires; and as such, through you, would I cordially salute my Episcopal and other clerical brethren of that far distant country.

You may, as occasion offers, make known our principle of adherence to the Holy Scriptures and apostolic usage, without directly censuring those Churches which seem to make void the word of God by their traditions, or by following the commandments of men. And you may sometimes, perhaps, without offence, suggest to the clergy, to the bishops chiefly, some improvements with them in things agreeable to the Scriptures and which experience with us has shown to be very useful; such as worshipping God in a language which the worshippers understand; and preaching much and faithfully the doctrines of the Cross, and justification by that faith in Christ, which worketh by love in keeping the commandments of God.

You will not, we trust, neglect, on all suitable occasions, to urge the vast importance of brotherly kindness and charity. To the standards and institutions of your own Church, it will be your duty steadfastly to adhere. Those standards require that "you maintain and set forward, as much as lieth in you, quietness, peace, and love among all Christian people; and they do *not* require, that in a foreign country, where you have no church under your pastoral care, you should attempt, as having authority, "to banish and drive away erroneous and strange doctrines," or that you should appear in hostile array, against Christians of any name;—rejoice, rather, in whatever good they do. Division among Protestants is what, more perhaps than any other thing, has disgraced their cause and obstructed their increase.

Your fields of labour will probably be where Christians are hated and their religion despised by those in authority; a conflict, similar to that of the apostles and early Christians, who had not Pagans only, but Jews to contend with. It will be well to ascertain the ground or reasons of their prejudice and opposition to Christianity, and endeavour to remove them by your own candid, meek, and quiet conduct, and showing how pure and perfect are the morals taught and required in the Holy Scriptures. You may profitably direct their attention to the fact, that where those Scriptures are freely read by the people, and faithfully taught by their ministers, piety, holiness and love, are the fruits; and though wars have been waged, and men have been persecuted, under the sanction or pretence of religion, it was a departure from the spirit of the Gospel. You may show its good effects in the knowledge, and civilization, and prosperity of the nations where it is truly and generally received. It has been for the corruptions of the Church, and the sins of its members, that the Lord has, in some instances, permitted their enemies to triumph and rule over them. Let Christians unite in holiness, faith and love, and the Lord will be their helper and defender. You may, also, to good effect, show to all, who have eyes to see, what the preaching of the pure Gospel is now producing in many parts of the world. The object of our Missionary enterprise, is to do our part in preaching the Gospel to every creature, and to be instrumental in leading those who profess and call themselves Christians into the way of truth, that they may hold the faith once delivered to the saints, in unity of spirit, in the bond of peace, and in righteousness of life. And this, we think, may be effected, if all Christians take the Word of God for their guide, build on the only sure foundation of the righteousness of that Saviour who is our *only* advocate with the Father. "Other foundation can no man lay," to any good effect.

The success of Foreign Missions is very much impeded by the irreligious and ungodly lives of many, from countries called Christian, visiting the missionary stations; and especially by the crews of their vessels, which are found in every harbour of the commercial world. Little, we fear, can be immediately done to remedy this pernicious evil. Something, however, you may, through God's grace, effect, by expostulating, as you have opportunity, with such people, on the great injury they do to religion and morals—to their country and to the world; and also by showing to those who are likely, by such examples, to be prejudiced against Christianity, the reasons why they should not judge of its proper effects from the conduct of men who are ignorant of its heavenly doctrines, and make little or no pretensions of living according to its holy precepts.

The disciples of Mahomet may, with caution, be reminded that the most of what is reasonable and true in their religion, is taken from the Christian's *Bible*. It may also be sometimes profitable to make known to the females especially, that it is the religion, of Christ which exalts, or rather restores woman to that just rank and influence in society which the Author of nature and the God of grace has designed that she should fill, and which contributes very much to the civlization and the happiness of mankind. These things are suggested merely, and left with your discretion. You will act as prudence dictates and duty requires. It is almost as necessary to true wisdom to know when to be silent, as what to speak.

And now, beloved friends, who are about to bid us adieu and embark upon the ocean, and with your life in your hand, to bear on the wings of love the everlasting Gospel to foreign lands; and you, dear friends, not less beloved, who are now labouring in the Lord's work upon those distant shores, we bid you all, God speed! We pray that His blessing may be with you and your families! that the Lord may preserve you from perils by land and perils by water; that he may conduct you in safety to the haven and to the country where you would be, and "give you mercy before the *people*" among whom you bestow your labours. The hearts of very many believers of Christ and lovers in Zion will be with you; and their prayers ascend to the throne of Grace, that God may direct and bless you. And may we not hope, that when far distant from these shores; when billows roll and mountains rise between us, you will still remember us, your friends, in this, your native land! "Brethren, pray for us." Cease not to pray that God will awaken and keep alive in our breasts, a holy zeal for the honour of his great name, and for our own and others' salvation. Go on, dear friends, in the name of God, and in the power of his grace—go on, as messengers of peace and love, to the relief of many souls suffering in the "famine of hearing the Word of God." Carry to all who hunger and thirst after righteousness the bread of life. Tell them what myriads of people on these, your native shores, sympathize in their joys and their sorrows, and desire to commune with them in a Saviour's love: we desire to unite with them in whatever concerns our common salvation. To their bishops and other clergy would we gladly extend the right hand of fellowship, and impart to them some portion of those good things which God in his bounteous mercy does on us bestow. Go on in this good work, and may God, by his Spirit, be with you, blessing your labours in this world, till, in his own good time, he shall reward them in heaven.

(Signed,) ALEX'R. V. GRISWOLD,
Bishop of the Eastern Diocese, and Sen'r. Bp. of the P. E. Ch. in the U States.
May 19, 1840.

SPIRIT OF MISSIONS.—The following items of intelligence are gleaned from the June number of this interesting periodical of the Church.

Contributions for Domestic Missions for the past month, - - - - - - -	$2608 48
Total acknowledgments since June 15, 1839, (eleven months,) - - -	$18,597 69
Total payments since same date,	29,208 56
Contributions, &c. for the Foreign,	$2963 03
Total from June 15th, 1839, -	18,901 10

The further sum of $1000 has been received from the American Tract Society, for the publication of religious books and tracts, viz. $500 for Athens; $300 for Crete; and $200 for Constantinople.

ANNUAL MEETING OF THE BOARD OF MISSIONS.—The Annual Meeting of the Board will be held, in in St. John's Chapel, New York, on the 17th inst., at 5, P. M.

The Annual Sermon before the Board will be preached the same evening in St. Bartholomew's Church; Divine service to commence at half-past seven o'clock. A collection will be made, to be divided equally between the two departments.

A missionary meeting will be held in the same church, in the evening of the 18th instant, at half-past 7 o'clock; when several addresses will be made. The collection to be made will be equally divided, as above.

MISSIONARY NOTICES. (DOMESTIC.)—The Rev. J. A. Wilson has been recognized as a missionary in Michigan, and assigned to Pontiac. Ypsilanti, Pontiac, and Kalamazoo, Mich., have been recognized as stations, and Adrian and Edwardsburg discontinued.

The Rev. James Young has resigned the station at Quincy, Ill.

The Rev. J. J. Scott has been recognized as the missionary at Livingston and the Fork, Alabama.

The Rev. David Brown has been appointed missionary at Jacksonville, Florida.

THE TOUR OF THE REV. MR. SOUTHGATE is now before the public, and is commended to the general reader, and especially to the friends of missions, as a work of much interest and accuracy. The two volumes contain 712 pages. A valuable map, five copper-plate views, and as many other engravings enrich the volumes. Mr. Southgate receives no compensation for this publication, having given to the cause of missions the entire proceeds of the present and of any future editions of his work.

ENCOURAGING EFFORT.—We call the attention of our readers to the noble effort made by Grace Church, Philadelphia, to sustain the missions of the Church. It will be recollected that the pledge now given is for the same amount which that congregation sent to the two Committees last year. Were the friends of the Redeemer to act under the same conviction which has led this congregation to adopt such a measure in a season of such general pecuniary distress, there could be no fear that the operations of Christian benevolence would suffer for want of proper support. It cannot be that an example, so free and generous, shall be lost. We trust that spiritual blessings yet more abundant, shall be returned into the bosom of that flock which has made this effort, by Him whose precious gospel they seek to extend in the fulness of its grace.

Philadelphia, May 5, 1840.

Rev. and Dear Brethren:—It affords me pleasure to inform you that the congregation committed to my pastoral oversight continue to take a lively interest in the missionary efforts of our beloved Zion. We feel deep regret that you should experience any lack of faithful self-denying men, or of pecuniary means to support such men, in a cause so dear to the Christian—so important to the Church, and so truly serviceable to the world, as is that which you have in charge.

In common with other cities and other congregations, we have felt the pressure of the times, but under the conviction that the cause of the Redeemer is not the place where retrenchment ought to begin, and much less that to which it should be confined, we have felt it both a duty and a privilege to continue our efforts to aid you in the blessed work of sending the gospel to the perishing millions of our fellow-men. May the Spirit of God bless your labours at home and abroad and give you tokens of special kindness and regard. The following resolution, adopted at a meeting of the Executive Committee of the Male Society of Grace Church, on the 29th ult., will convey our pledge for the coming year.

"Resolved, That the President be authorized to notify the Secretaries of the Domestic and Foreign Missionary Committees of the Board of Missions, of the resolution* adopted at the Anniversary of the Society, and pledging $5,000 to be paid during the ensuing twelve months, in quarterly payments, to be equally divided between the two departments."

The first quarterly payment, if I mistake not, will be paid about the first July.

With kind regards, I remain your affectionate brother,

W. SUDDARDS,
Rector of Grace Church.

Rev. JAMES D. CARDER, and
Rev. JNO. A. VAUGHAN.

Mr. G. T. Fox, of the firm of Sands, Fox & Co., has been elected Acting Treasurer of the Foreign Committee, during the absence of Mr. Aldis, soon to embark for England. All communications for this Department may be addressed to Mr. Fox, at the Mission rooms, 281 Broadway.

* Resolved, That the Male Society of Grace Church for the Promotion of Christianity hereby agrees to raise, during the ensuing year, the sum of six thousand dollars, provided individual pledges are obtained to that amount; five thousand dollars of which shall be appropriated to the renewal of its obligation of last year to the Domestic and Foreign Missionary Society, and the remainder to Diocesan and other institutions usually aided by it.

Bishop Doane has gone to Charleston, S. C., to take part in the consecration of Dr. Gadsden to the office of Bishop. We understand that Bishop Chase will also be present, and assist on the occasion.

CONFIRMATION.—Rt. Rev. Bishop Onderdonk confirmed *twenty-five* persons at Calvary Church, Rockdale, on the 31st ult., making a total of *sixty* persons confirmed there within a year.

Episcopal Acts.—On the 21st of April Bishop McCoskry confirmed *nine* persons in St. Andrew's Church, Ann Arbour, Michigan. April 22nd, *five* persons in St. James' Church, Dexter. On the 26th *three* in Trinity Church, Marshall. April 28th *nine*, in—— Church, Kalamakoo. May 3rd, *four*, at Grand Rapids. April 29, *seven*, In the Indian Mission at Griswold.

Change.—The Rev. John Knill has resigned his charge at Port Jackson, Montgomery county New York, and removed to Poughkeepsie, to which place he requests that all letters and papers for him may be addressed.

Obituary.

For the Episcopal Recorder.

Died, on Sunday morning, the 17th inst., at the residence of her father, Cornelius Stevenson, Esq., of this city, Mrs. ANN ELIZA, wife of Rev. WILLIAM S. PERKINS, of Bristol, Pa., in her 29th year.

It is not mere *respect* which prompts this tribute to the worth of the deceased: it is *affection* for

"None knew her but to love her."

The heart when oppressed by "earth's bereavements" often seeks relief in recalling to mind the virtues of departed friends, and who can be indifferent to the amiable qualities of those they have loved, or cease to think of them with melancholy satisfaction? But in the present instance it is not the recollection of what she was by *nature* which constitutes a source of consolation: it is rather the "sweet remembrance" of what she was by *grace*.

In native excellencies Mrs. P. was not deficient, but in the graces of the Spirit she excelled. Her's was the ornament of a meek and quiet spirit, which in the sight of God is of great price.

Mrs. P. in youth enjoyed the high privilege of sitting under the ministry of Dr. Bedell, and was almost the first of the abundant fruits with which his labours in Philadelphia were blessed. She connected herself with the church of Christ at the first confirmation which was held in St. Andrew's, and was among the number whom its pastor, with inexpressible affection, was wont to denominate, "My lambs."

A character formed under the rare training which was enjoyed in that highly favoured church might have been expected to adorn the doctrines of God her Saviour; and it did. She seemed indeed to have received, in a good measure, the impress of her pastor.

The same tenderness of feeling, the same solemn fervour in devotion, the same deadness to the world, the same conscientiousness, the same love of evangelical truth, in a word, the same Christian consistency, which were so conspicuous in him, were always to be discerned in her.

Of the many youth who went out from St. Andrew's, that "radiating point," into different and often distant parts of the vineyard of the Lord, not one could have remembered to better effect the frequent, earnest and anxious desires and exhortations of their pastor:—

"I have no greater joy than that my children walk in the truth."

"Be steadfast, unmoveable, always abounding in the work of the Lord."

"For now we live if ye stand fast in the Lord."

And it may be added, that not one of the "great crowd of witnesses," who are known to be remarkable for their veneration of the memory of that man of God, cherished it with more ardent and undiminished affection. When in the expectation of a quick deliverance from the sufferings of the body, she was endeavouring to reconcile an agonized mother and sister to the separation; she said, calling them by name, "I am going to be with Christ, which is far better, and with the just made perfect, and you know that dear Dr. Bedell is among them!"

Like that servant whom she so much loved for the Master's sake, she bore a "testimony," and though not in the same peculiar and impressive manner, yet in the same spirit, and to the same effect, "I am a most unprofitable servant, full of ignorance, weakness, unfaithfulness and guilt; but Jesus is my hope, washed in his blood, justified by his righteousness, sanctified by his grace, I have peace with God." Her desire to "leave this house of clay" was on several occasions so strong that she exclaimed with all the fervour of the apostle, "Come, Lord Jesus, come quickly!" And those who watched the slow ebbing of life, heard

"Her last lingering accents whisper praise."

In both the parishes in which it was her lot to live she was "prompt at every call" to "works of faith and labours of love," and few in either of them will forget the charm which her skill imparted to the music of the church.

For the duties of her responsible station as a clergyman's wife she was well suited, and to him in all his cares and labours she was truly an "help-mate."

The estimation in which she was held by her church is thus feelingly expressed by a mother in Israel in a private letter to a friend.

"For the dear departed one, I can truly say my love and friendship were most sincere, and I have ever looked upon her with heartfelt pleasure as the chosen one of my pastor. Her truly sweet and amiable character were such as to endear her to all who knew her. But her high, and, in my estimation, holy standing as a follower of Jesus, while it called forth every kind feeling from her Christian friends, has left behind such a pattern as I am sure will ever be looked upon with feelings of gratitude to Him who even for this little space of time loaned to our church so pure a treasure. Truly she has "died in the Lord, and when He appears she will also appear with Him in glory."

Mrs. P. was too much valued not to be deeply regretted, and too much beloved to be easily and soon forgotten.

Numerous and ardent were the desires and prayers that she might be spared yet a little longer; but He "in whose hands our life is" has otherwise determined.

"Then why lament departed friends?"

Beloved sister in the Lord, we bid thee a sad farewell! May we "take knowledge of thee!" and when called to follow thee may we, like thee, go to be for ever with the Lord! S.

Died, on Saturday morning, at 11 o'clock, on the 23d day of May, 1840, at his residence in Charles co., Maryland, the Rev. SIMON WILMER, aged sixty years.

The Rev. Simon Wilmer commenced his ministerial course at the same hour, with our late good Bishop Stone, about thirty-eight years ago.

That he was a devoted servant of the church of his forefathers for centuries past, I mean to say nothing;—let the labour of his long laborious ministerial life speak for him. But he was a man that would never contend for the corpse, when the spirit was gone! He never considered that the hue and cry, "the church," was the most satisfactory evidence of vitality in religion.

Believing, as he did, as I do, and as many others do, that total abstinence from all kinds of intoxicating liquors was the best safeguard to a life of sobriety, he promoted that cause without intermission.

Believing, as he did, as I do, and a host of others do, that the doctrines of the reformers were the true doctrines of the church, of the Bible, he preached them in season and out of season, with increasing delight, to the last five minutes of his earthly existence.

"Let me die the death of the righteous, and let my last end be like his," may be the language of every wicked Baalam in the world. But let me live the life of *this* righteous man, and then I may humbly hope, through the merits of my blessed Lord and Saviour, to die his death.

The only representative (save one) of my father's house, which, the family record tells me, numbered seventeen.

LEMUEL WILMER,
Rector of Port Tobacco Parish, Charles Co., Md.

Ecclesiastical Calendar.

WHITSUNDAY.—JUNE 7.

Proper Lessons for Morning Service, Deut. xvi to verse 18, Acts iv. to verse 36. Evening, Isa. xi. Acts xix to verse 21.

Collect.—O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end.—*Amen.*

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Bellefonte,	Sunday,	June 7th,	
Philipsburgh,	"	9th,	
Huntingdon,	"	12th,	
Lewistown,	Sunday,	" 14th,	
Thompsontown,	"	" 15th,	Afternoon.
Reading,	"	July 12th,	
Westchester,	"	" 26th,	
Kingsessing,	"	August 9th,	

BISHOP DE LANCEY'S SUMMER APPOINTMENTS.

Sunday, June 7, Elmira, A. M & P. M.
Monday, June 8, Big Flatts, A. M. Corning, P. M.
Tuesday, June 9, Bath, Steuben Co. P. M.
Wednesday, June 10, Hammondsport, A. M.
Thursday, June 11, Pen Yan, Yates Co., P. M.
Sunday, July 12, New Hartford, Oneida Co., A. M. and P. M.
Monday, July 13 Paris Hill, A. M.
Tuesday, July 14, Bridgewater, A. M.
Wednesday, July 15, Hamilton, Madison Co., A. M.
Thursday, July 16, Sherburne, Chenango Co., A. M.
Friday, July 17, Norwich, Chenango Co., A. M.
Saturday, July 18, Oxford A. M.
Sunday, July 19, Greene, A. M. and P. M.
Monday, July 20, Coventry, A. M.
Wednesday, July 22, Binghampton, Broome Co., A. M.
Friday, July 24, Harpersville, A. M. E. Bainbridge, P. M.
Saturday, July 25, Bainbridge A. M.
Sunday, July 26, Fayetteville, A. M. Grace, Ch. Mount Upton, P. M.
Monday, July 27, New Berlin, A. M.

ST. ANDREW'S CHURCH.

Sunday next being the *first* Sunday in the month, there will be divine service in St. Andrew's Church on Sunday evening, to commence at a quarter before 8 o'clock. The afternoon service as usual will be omitted. Morning Prayers will be read at six o'clock, the other services as usual at 10, A. M.

MISSION CHURCH OF THE EVANGELISTS.

During the months of June, July and August, this church will be closed at night, and opened at four P. M. as well as at ten A. M. for divine service.

☞ The Protestant Episcopal Church (St. Mark's,) corner of Catharine in 9th street, is open every Sunday morning at 10 o'clock; and in the evening at 8 o'clock, for divine service. tf.

☞ Divine service, according to the forms of the Protestant Episcopal Church, will be held every Sunday evening, commencing at a quarter before eight o'clock, at the room, corner of Marshall and Willow streets. A collection will be taken up to defray the expenses of the room, lights, &c.

The Sunday Schools attached to the Diocesan Sunday School Society, will celebrate their Anniversary in St. Stephen's and St. Paul's Churches, on Monday and Tuesday in Whitsun-week, June 8th and 9th. The Schools are distributed in the following order:

In St. Stephen's Church, June 8th, the schools of St. James', Grace, Ascension, All Saints', Evangelists, and St. Mark's.

The side galleries of this church will be reserved for the congregation.

In St. Paul's Church, June 9th, the schools of Christ Church, St. Peter's, St. Paul's, Gloria Dei, Trinity, St. John's, N. L., and Emanuel Church, Kensington.

The north gallery of this church will be reserved for the congregation.

The service in each Church will commence at 4 o'clock, P. M.

CORN'S O'CANAGHAN, *Secretary.*

ACKNOWLEDGMENTS.

The Treasurer of the Episcopal Female Tract Society, gratefully acknowledges the receipt of a life subscription of *twenty dollars*, from Mrs. Clara Jacobs.

When the Banks gave no dividends, the Society expected neither life subscriptions nor donations; and were obliged to postpone the publication of several excellent tracts. May they not resume their operations, confiding in the generosity of those who are now able to assist them, with a *small proportion* of the dividends they have so recently received. Perhaps a small sum put out to interest in this way, may draw down a blessing upon the remainder, which will more than compensate them for the *temporary* deprivation of this little capital. It is generally acknowledged, by those who have made the experiment, that a little *leaven of charity* infused into their money transactions although it may have appeared to diminish the *principal*, has *ultimately* greatly increased the *interest*.

THE PHILADELPHIA YOUNG MEN'S BIBLE SOCIETY.

MESSRS. EDITORS,—Permit me to acknowledge through your paper, the grateful recollection of Mrs. Rev. J. M. D., in her constituting me a Life Member of the Philadelphia Young Men's Bible Society, by the payment of $15. May the Lord grant unto her, and to us all, the rich and imperishable inheritance so fully revealed in that BOOK OF BOOKS, for Jesus Christ's sake.—Amen.

THOMAS G. ALLEN.

ST. MATTHEW'S HALL, PORT COLDEN, N. J.

THIS Institution for young gentlemen, is now open; terms $100 per session, which includes tuition and every thing necessary for the comfort of the scholar. It is under the supervision and control of the Bishop of New Jersey. By permission, reference is given to the Rt. Rev. H. U. Onderdonk, Rev. Wm. Odenheimer.

Stage leaves Rising Sun Hotel, (Trenton,) direct for Port Colden, every Tuesday, Thursday, and Saturday morning. Address, for further information, the Rev. P. Teller Babbit, Principal, or

WM. C. DUSENBERY, Actuary.
Port Colden, New Jersey, 25, 1840. June 6—6t.

THE Female Prayer Book Society have just published a new edition of their quarto Prayer Book, with the Offices in large type, as recommended by the General Convention. It is now the best and most correct edition published; and they can furnish them in any binding that may be preferred, at a cheaper rate than they can be procured in any city in the Union. At the same time, when persons purchase books from their Society, they materially assist the managers in the gratuitous distribution of the Prayer Book, which they are extremely anxious to extend, but are prevented from so doing, by the total indifference of too many Episcopalians to their duty to aid in circulating this much desired and inestimable treasure. Thousands could be sent to the West, had the Society the means; but they rarely receive a donation, and have few subscribers; and it is by the untiring exertions of this small Society in effecting the sales of their books that they have accomplished what little good they hope to have done.

They have the Offices in 12mo., bound separately for the use of the clergy. Should any generous individual wish to send a supply of Prayer-books to any of the new states, their order and money will be most gratefully received.

LITERARY NOTICE.—D. APPLETON & Co., 200 Broadway, New York respectfully inform their friends that they continue to import books from London and Paris, in the various departments of literature.

They are prepared to execute all orders intrusted to their care with despatch, and on the most accomoda ing terms.

D. A. & Co's long established agency in London, gives them peculiar facilities for the execution of orders, whether from Great Britain, or any part of the continent. For public institutions in particular, this method for the supply of books will be found very advantageous.

my 30

MONEY RECEIVED FOR THE RECORDER.

Mrs. Margaret Shoemaker, Muncy, Pa.	2 50
Jacob Pott, do.	2 50
Thomas B. Jacobs, Churchtown, Pa.	2 50
Rev. Mr. Sterling, Huntington, Ct.	2 00
St. Joseph, Michigan—Mrs. J. Wheeler, $3 25, R. C. Paine $3, James B. Lance $2 50,	8 75
F. K. Nelson, Lindsay's Store, Va.	5 00
Miss Rosalia Nelson, Charles City, C. H., Va.	2 50
Rev. J. T. Clark, Mount Laurel, Va.	2 50
Mrs. J. Bernard, Port Royal, Va.	2 50
R. G. Catlett, do.	2 50
Miss Georgiana Taliaferro, Fredericksburg, Va.	2 50
J. L. Thomas, Charlottesville, Va. (to July 1841,)	2 50
Rev. J. P. McGuire, Loretto, Va.	2 50
Edward Rowzee, do.	2 50
Mrs. Mary Gilliam, Petersburgh, Va.	2 50
Mr. James M. Hurt, do.	2 50
Miss Sarah Hibbs, Bristol, Pa.	2 50
David C. Pinkerton, Zanesville, Ohio,	2 50
Mrs. Van Beuren do.	2 50
Miss Mary Skinner, Nottingham, Md.	3 00
Dr David N. Scott, Kingston, Pa	5 00
Thomas Davidge, Wilkesbarre, Pa.	5 00
Levi Burr, do.	2 50
Mrs. Elizabeth C. Lee, Nanticoke, Pa.	2 50
Samuel Brown, New York,	20 00
Mrs. Ann Emory, Easton, Md.,	2 50
George Fox, Holmesburg, Pa.	2 50
Mrs. Ann Armatt, Germantown, Pa.	2 50
Dr. G. T. Greenfield, Columbia, Tenn.	5 00
Miss A. W. Mitchell, Jonesborough, Tenn.	5 00
	$111 20

Poetry.

EARLY RISING AND PRAYER.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty: true hearts spread and heave
Unto their God as flowers do to the sun;
Give Him thy first thoughts then, so shalt thou keep
Him company all day, and in Him sleep.

Yet never sleep the sun up; prayer should
Dawn with the day; there are set awful hours
'Twixt heaven and us; the manna was not good
After sun-rising; far day sullies flowers:
Rise to prevent the sun: sleep doth sins glut,
And heaven's gate opens, when the world's shut.

Walk with thy fellow-creatures: note the hush
And wisperings amongst them. Not a sprig
Or leaf but hath his morning hymn; each bush
And oak doth know I AM.—canst thou not sing?
O leave thy cares and follies! go this way,
And thou art sure to prosper all the day.

Serve God before the world; let Him not go
Until thou hast a blessing; then resign
The whole unto Him, and remember who
Prevail'd by wrestling ere the sun did shine:
Pour oil upon the stones, weep for thy sin,
Then journey on, and have an eye to heav'n.

Mornings are mysteries: the first, world's youth,
Man's resurrection, and the future's bud,
Shroud in their births; the crown of life, light, truth,
Is styled their star; the stone and hidden food:
Three blessings wait upon them, one of which
Should move—they make us holy, happy, rich.

When the world's up, and every swarm abroad,
Keep well thy temper, mix not with each clay:
Dispatch necessities; life hath a load
Which must be carried on, and safely may;
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

VAUGHAN.

HOW TO COMFORT A PASTOR.

1. Be conscientiously an attendant on all his ministrations. Especially be present in unpleasant weather. Let not the few drops, nor the many, extinguish your zeal, nor the stiff breeze, damp, or cold even, make shipwreck of your resolution. Let him see that adversity must pipe all hands, and become nothing short of a hurricane to make yours a vacant seat.

2. Let there be such a consistency of Christian character, so blameless and harmless a deportment, that your pastor shall have his heart gladdened at every remembrance of you. A faithful disciple is his joy and his crown.

3. Let him depend upon you for any emergency of Christian duty, feeling that he shall never appeal for your co-operation in vain. Paul had such comforters. One such disciple is worth more than a whole synagogue of your slippery disciples that are sure to be missing when they are wanted.

4. When he calls upon you for some active service, do not allow him to waste his strength in arguing with you. Do not wake up and stir up this objection, and that. Let them all sleep on, while you promptly reply, "I go, Sir," and are off directly.

5. Have a very large heart in matters of charity. He that "hath a bountiful eye" is a great comfort to a pastor. The bountiful Philippians were such to Paul. Self-denial for Zion's welfare is sunshine and shower to all the Christian graces. And the rejoicing pastor cannot but believe that those watering others shall be watered themselves. All the generous and warm-hearted in the cause of benevolence in his parish awaken the interest and confidence of the pastor. They form a contrast with the multitude, and shine the brighter by the contrast, as those stars seem to do which the clouds have not covered.

6. Be a specimen of a conscientious regard for all the minor and less prominent duties of religion. Some think if they can manage the weightier matters decently, if they attend to the more obvious and striking duties, the "small fry," the least commandments, may safely endure some neglect. They will take care of the pounds—the pence they are not so careful of. Hence *here* is a sour word, *there* a fretful exclamation, *here* a slander and *there* an unheeded promise, &c. &c. Hence, though the ship has not been torn to pieces by cannon balls, she has many an ugly scar from small shot. Let your piety fill every crack and crevice as does the tide, flowing every where, shining every where. Your pastor will be comforted in you on that account. His joy is that men should be "blameless and harmless, the sons of God without rebuke."

Comfort then the pastor in all these ways. These are among his richest consolations. He needs their sustaining influence. These are verdant spots in the desert he traverses. They cheer him in his arduous labours. And such methods of comforting the pastor's heart will cause spiritual blessings to fill the cup of such comforters. They shall be watered themselves. The pastor shall give up his account concerning them with joy and not with grief, and an abundant entrance shall be administered unto them in the everlasting kingdom of our Lord.

[*Boston Recorder.*

EARLY RISING.

"Health that snuffs the morning air."—THOMPSON.

At no period of the day—especially in the vernal seasons—is the atmosphere so salubrious as from daylight to the ordinary time of breakfasting. The lower temperature of the night has disposed of the noxious particles which the exhalations of a burning sun had raised to taint the atmosphere, and in the morning, before they have returned, the air is sweet and elastic; and, whether received into the lungs, or acting by its stimulating pressure upon the skin and body, is and must be highly conducive to health. The morning scenery too, especially in the Spring season of the year, when the glorious sun is returning in his power and all nature is assuming its verdant robes of green, is inspiring to the mind;—and the sympathy between mind and body is well established and understood. An hour, or two hours' walk or ride before breakfast, under a clear sky, and when the air is charged with balmy fragrance, is worth more to the consumptive, or other invalid, than all "the vegetable medicines of Thomsonians, or the drugs of the doctor's saddle bags." We say this not invidiously, or to provoke a controversy on the general merits of either system of practice! But pure air, agreeable exercise and wholesome diet, are the surest preventives of disease, if not also the most effectual curatives. "An ounce of prevention is worth a pound of cure." Depend upon it, it is so. And the first on the list of nature's safe and certain remedies, is the morning air partaken with moderate exercise. This sharpens the appetite, quickens the digestive organs, and sets all the machinery of the "body corporate" in gay and healthy motion.

Let us then advise one and all, particularly our fair readers, who would have their faces made still fairer by the rosy tints drawn by rosy morn's fair pencil, to leave the pent up chamber at early sunrise, and go forth to covet and admire the virgin beauties of spring. He or she who will lie half stifled in bed, regardless to the call of the sun to go forth, and will remain in this unhealthy situation till breakfast is announced, *deserves* to lose the best part of the day, nay more, deserves to wander out a pale and feeble thing, complaining of dyspepsia and the blues, and incapacitated both for business and for pleasure. Neither thrift nor health will follow in the path of the sluggard. Retire early to rest and save the cost of artificial light; arise with the sun and labour by the costless and priceless light which the Creator has vouchsafed for his creatures to improve. This is true economy. This too is of vital importance to the health both of body and of mind.

From the Wesleyan Journal.

A MOTHER'S LOVE.

While on an excursion among the islands of Penobscot Bay, during the Geological Survey of 1837, we passed, in the Castine Revenue Cutter, over the spot where the ill-fated steamer Royal Tar was burned a year or two before. It will be recollected that it was the Castine Cutter, under the command of Capt. Dyer, that came to the relief of the passengers of the Royal Tar. Among other incidents of that melancholy day, Capt. Dyer related to me the following:

There was, among the passengers, a young mother with a child at her breast. As she was standing on the deck, the elphant, for it will be recollected, there was a caravan on board, maddened with fright and pain, struck the child, while clasped to its mother's bosom, such a blow as to sever the greater part of its head from the body. The sailors wrenched the mutilated babe from its mother's arms, and threw it into the sea, and thrust the mother into the boat. For many days afterward the poor mother was frantic, constantly calling for her child. To appease her, the family in whose care she was, made an image of a child, out of a pillow and some children's clothes. This, in her bewildered state, the mother would rock, and tend, and sing lullaby to, and talk to, as if it had been her own dear babe, until she recovered from the derangement brought on by her sufferings, and awoke to the full consciousness of her bereavement.

W. C. LARRABEE.

THE SPIDER AND THE FLY.

A spider had prepared his web in one corner of my room, with great care and skill, and having completed it in the most perfect manner, he retired to its darkest recesses to lie in wait for his prey. Soon, a little thoughtless fly became entangled in the net, and the spider warned by the struggle of the victim to obtain his freedom, leaving his hiding place turned one web around him, and retired upon some slight cause of alarm. By and by he again approached the fly, turned another web around him and retired. This was repeated several times till the fly was fast bound and incapable of resistance, when the spider fell upon him and deprived him of existence by sucking his life's blood.

The thought occurred to me while I was watching this process, that there was a striking analogy between the spider, his web, and the fly, and the vender of intoxicating drinks, his shop, and his customers. The vender builds or hires his shop, fills it with barrels, decanters, and glasses, all arranged in the order best calculated to allure attention and inflame the appetite, and then a sign, varnished and gilded, "waves in the wind," or glitters on the front. He then takes his stand and waits for the receipt of custom. Soon some unsuspicious one approaches and enters. A glass of "cordial" is poured out, drank and payment is made. Thus the web is turned one round. By and by he comes again, and another web is turned and then another, and another still. Now the victim may make an effort to escape, but in vain. The web is fixed—the fetters are strong—the appetite is confirmed. There is no hope. His life is given for a prey, and a great ransom cannot deliver him.

But to return to the spider. All his designs and plans, from the first moment that he spins the thread and attaches it securely, regards only his personal benefit. Solitary and alone he lives, and spends his life in depriving others of that which he cannot restore. No matter what others may suffer, he is the gainer. The struggles and the pains, and the tortures they undergo, are of no concern to him. His object is gain. And is there no resemblance here? Do not the widow and the fatherless cry, and the land mourn, because of the traffic in intoxicating drinks, and do not the venders shut their ears? But no more—the spider preys not upon his own species. He sucks the blood of a different race. But to whom does the spirit dealer sell his baneful draught? To men—to husbands—to parents. The consequences of a spider's daily depredations upon the insect tribe, affect only the individual victim. The effects of the spirit dealer extend to a whole circle of relatives—affect a whole neighbourhood—a town—a nation—the world—time—eternity.

[*Geo. Banner and Advocate.*

AN AFFECTING MEETING.

The following simple, yet deeply solemn and instructive incident, well illustrates the nature of the present revival in this city.—An intelligent, enterprising man in the walks of business, had become inclined by the feelings of his own mind, and without influence from others, to think on eternity, and the truths of religion. He redeemed time from his moments of relaxation, to read the Bible, and its truths often formed the subject of his thoughts. The more he read the more he saw the majesty and purity of the truth there revealed, the holiness, justice, and terror of the Divine law, and his own guilty lost state as a sinner. He was thus led to pray to that God who had revealed this truth, but still he was not concious of any marked change in his own feelings.

At length his attention became peculiarly drawn to the delineation of our Saviour's life and character, as presented by the evangelists. He read, and admired the transcendent excellence of that character. It formed the subject of his thoughts. So deep and strong were these feelings that he could hardly help speaking of them to others. He was not conscious of having passed through a season of conviction for sin, the thought had not once entered his mind that he was forgiven of God, he only knew that he admired the character of Christ. He had a strong desire to tell others what a glorious being Christ is.

He felt so strong a desire to tell an acquaintance of his the feelings he had on this subject, that he set out to go to his counting-room, to tell him what a discovery he had made of the beauty and excellence of the character of Christ. It occurred to him that his friend would regard this a singular errand, but on his way, he met the friend whom he sought in the street; and after the customary civilities he observed to him, "I was wishing to tell you how much I have been interested of late, in studying the character of Christ. It appears to me I never knew before what a perfect and excellent being he is." "My dear sir," said his friend, "I have just found him to be precious to my soul." They grasped each other's hands, and the scene which followed may be easier imagined than described.

They immediately retired to the counting-room of the latter, and there spent a few happy moments in telling each other their mutual feelings. And they found a wonderful and striking coincidence. Their present feelings, too, were in delightful harmony, and that on a subject in which they had before felt little or no interest. During this interview, the first individual mentioned, gained evidence of having become a partaker of Christ, and now, together, these two friends joined to each other by a new tie, "go on their way rejoicing." This is a species of revival which the arch enemy can neither counterfeit nor counteract—this is the finger of God.—*Boston paper.*

Children's Friend.

GREENFIELD, WILL. CO. MAY, 22, 1840.

To the Editors of the Episcopal Recorder.

Rev and Dear Sirs,—While I was confined at home suffering from ill health, winter before last, I employed my leisure time in writing a short series of articles in the form of dialogues for children, upon the antiquities of Egypt, as also its present state. I endeavoured, likewise, to interweave in the narrative lessons of religious instruction: and hoping that they will prove useful, I send them for insertion in your valuable paper.

Truly your Brother,
G. W. NICHOLS.

DIALOGUES UPON EGYPT, OR EVENING CONVERSATIONS IN THE JOHNSON FAMILY.

Conversation 1st.—The Pyramids.

It was evening. The family of Johnsons, consisting of William, a fine rosy cheeked boy of thirteen, and Mary his little sister, just entering upon her 10th year; together with their father and mother, both pious and excellent people, were all seated around their happy fireside. For some time a quiet stillness had been maintained through the group, when William, casting his eyes upward into his father's countenance, with a look of eager anticipation, said: "Father, oh! how I wish you would tell me something about that wonderful country of which I have been reading to-day?"

"What country do you mean, my son?" inquired his father.

"Oh! father, I mean Egypt," replied William; "the book in which I have been reading," continued he, "tells about the crocadiles, and says also that there were pyramids in that country. Father, I should very much like to know what a pyramid is?"

Mrs. Johnson, who had till then been industriously plying her needle, turning her eye upon Mr. Johnson, remarked, that she thought Egypt would furnish a subject of conversation both highly interesting and profitable. "One cannot but feel," she continued, "deeply interested in a country whose arts have served to call forth the wonder and admiration of all succeeding ages—a country, too, which once formed the cradle of the Israelites. If there were nothing else on record, this fact alone, I am sure, would be sufficient to awaken the now eager desire to look into its history."

"I am fully of your opinion, my dear," said Mr. Johnson, "well do I remember the thrilling interest with which, in my youthful days, I read over the historical account of their magnificent monuments of art, gathered from the journals of various travellers. Nor has my interest in that wonderful land suffered any abatement since that period. Nothing could give me higher pleasure and satisfaction than to spend several evenings in conversation with William upon it."

"Oh! *do, do,* father," cried William.

"Most gladly do I accede to your request, my boy," said Mr. Johnson, "and seeing you have already suggested the subject, we will this evening confine our remarks to the pyramids solely. You have already inquired what a pyramid is, I will tell you. It is an immense quadrangular pile of stones running upward, forming a very broad base and tapering off gradually to a point. Perhaps you do not understand what is meant by quadrangular, I will explain it. It is a word used in mathematics, and denotes that any thing to which it is applied, as a pyramid for example, has four angles or corners formed by the meeting together of four plain surfaces. Thus, if I take two flat or plain boards and lay one down on the plain side, and then place the other edgewise upon it, the space or room occupied between the two will be an angle. And if I have four boards, and lay one as before, and place two edgewise upon it, and then the other directly opposite the first, there will be four angles, will there not, William?"

"Yes, father," replied William, "I understand now, Emmet's monument in St. Paul's Church-yard, New York, is a quadrangular pyramid, because it is formed by the meeting of four plain surfaces of stone which run up from a very broad base, and then gradually taper off to a point. And Bunker Hill monument, near Boston, which we saw last summer, is a pyramid also, is it not father?"

"Yes, William," replied Mr. Johnson, "I am glad to see you understand me so well. And now that you know what a pyramid is, I suppose you will be interested to hear how and for what the Egyptians built them."

"Certainly, father," he replied.

"The quiet stillness of the hour, "the clicking" of the "well varnished clock" behind the door, and the high-labouring winds, seemed each to invite the mind to a contemplation of scenes now well nigh buried in oblivion. Every eye in the room was now riveted upon Mr. Johnson as he proceeded to observe: "As to the the manner in which the ancient Egyptians built their pyramids, we have the testimony of a few ancient authors. They inform us that ten years were spent, first in hewing the stone from quarries, either in Arabia or Africa, and conveying them from thence to the spot for building, which is on the west side of the river Nile, opposite the great city Cairo. There are three great pyramids on this spot, one of which was so immensely large as to be reckoned among the seven wonders of the world. It is in reference to this last that I am speaking. After ten years had been spent, as already mentioned, in getting the building materials together, twenty years were occupied in building the pyramid by 100,000 men, who served each one, for a period of three months, so that you preceive it must have required 30 years to complete the structure. The stones made use of were very large, measuring from one to four feet in height, and other parts in proportion. The base of this pyramid occupies eleven acres of ground, a space as large as a good sized field, and the height of the top, according to the latest measurement, is 461 feet. Probably this is considerably less than the original height, as much sand must have accumulated about the base since the first erection of the pyramid. On one side the successive tiers of stone were so arranged as to form steps, by which people might mount to the top. The view then presented is very extensive, as you may easily imagine. I remember one traveller, who visited the country very recently, says the prospect is exceedingly grand. You look below towards the south, and there you will see the Nile stretching along through a beautiful rich valley as far as the eye can reach, on your right the vast bleak desert of Africa spreads itself out before you bounding the distant horison, while here and there the eye rests upon crumbling tombs, pyramids and broken columns, which once formed the proud structures of the Egyptians."

"Oh!" said William, "how I wish I could stand upon the pyramids and see all these wonderful things. Sister Mary, would it not be delightful?"

"It is a pleasant thing to think of, William," said Mary, "but I apprehend if you even reduce the idea to practice you would wish yourself back again beside our more delightful fireside."

"Ah! but sister Mary, you do not understand me, I would not think of going without father and mother and you too:—But father, do tell me more about the pyramids."

"Yes, my son, I will," said Mr. Johnson., I have already spoken of the manner in which they were built. It only remains that I acquaint you, so far as I am able, as to the object which induced the Egyptians to erect them.

"The main object doubtless was to provide royal sepulchres for the Egyptian kings.—History informs us of many pyramids which were built by the kings themselves for this very purpose, and among them the great pyramid of which we have been speaking is enumerated. The same fact has been observed by travellers. They describe the interior as divided into several chambers, to which you gain access by a passage, through an opening in the side of the pyramid. In these chambers lay the sarchophagi or places hewn out of solid rock, of sufficient size to admit a human body. These were appropriated to the kings. Beside this there were other subordinate objects which influenced the Egyptians in raising up these structures, such as opportunities of making astronomical observations, the ornamenting of their largest cities, and the transmission of their fame in the mechanic arts to future ages."

"Father," said William, "how much pains the kings of Egypt must have taken to build for themselves sepulchres."

"Yes, they did indeed," replied Mr. Johnson, "but it was all in vain. For many of them were such cruel tyrants that the people out of hatred towards them would not suffer them to be buried in the pyramids, but caused them to be laid in some obscure spot, or if by chance they were so fortunate as to have their dead bodies placed there, they have afterwards been taken out by rude hands and scattered nobody knows where. In addition to what has been said, I ought also to mention, that the sides of the pyramids are generally covered over with hiroeglyphics, which are pictures or characters employed to denote ideas, in the same manner as the letters of the alphabet are among us. Much time has been spent by learned men in attempting to decipher these interesting relics of antiquity. Though some light has been thrown upon the subject, yet it remains still involved in comparative darkness. And now, my boy," said Mr. Johnson, "do you think you can remember what I have been telling you about the pyramids?"

"Oh! yes, father," replied William, "I know I can. I have been so much interested in your conversation this evening that I could not think of anything else."

"Well, my boy, I sincerely hope you will. You must always bear in mind, that knowledge will be of very little benefit to you unless it be treasured up in the memory for future use. Though you may not reap advantage from so doing now, yet let me tell you the day will come and that soon, when you will be richly repaid for all your pains, for in this way you will be furnished with many most valuable ideas for instructing and benefitting your fellow-men. I should like to ask you a single question, William, before we close."

"Well, father, what is it," inquired he.

"It is this," said Mr. Johnson, "what useful practical lesson may we draw from this evening's conversation?"

William thought for a moment and then answered, "I think, father, we may learn how much better it is to be employed in doing something useful or that which will benefit our fellow-creatures."

"You answer very correctly, my son," said Mr. Johnson. "And what an important lesson that is too. Oh! that you and I, William, and indeed every one of us might strive to do every thing in our power to spread real comfort and consolation upon those around us, instead of wasting it as these heathen people did upon vain objects. Then though our name perish among men; though no mighty pyramid rise to bear our fame to distant ages, yet a far nobler monument will be reared for us in the hearts of good men, and our fame shall rest upon Jesus, the enduring rock of ages, whose love will continue pure and bright when all the monuments of human pride and folly shall have been consumed."

(To be continued.)

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 13th instant, has received the following contributions, viz.

Monthly offerings of St. James' ch. Newtown, L. I, for domestic missions, by the hands of the rector, \$10. By the hands of W. S. Philpot, esq. treasurer of the diocese of Western New York, contributions from the following churches, for domestic missions, viz: from St. John's ch Mount Morris, \$3; Grace ch, Lockport, \$5; Grace ch, Utica, \$6; St. Peter's ch, Bainbridge, \$5; Trinity ch. Buffalo. \$10; St. Stephen's, New Hartford, \$2,52; St. Luke's' Hapersville, \$5; St. Paul's, Richmond, \$1, and from H. Hollister, esq. Wethersfield, \$5—\$42 52. By the hands of the Rev. R. Camp, rector, for Domestic mission, \$37, gift of ladies of Trinity ch, Brooklyn, Ct. and \$20, the result of a collection—\$57. Redemtion of a pledge in St. Thomas' ch. 26th April, \$1. Weekly offerings of a small family belonging to Trinity ch. Plattsburgh N. Y. for the year ending Easter Sunday, April, 1840, for domestic missions, \$5. From the mite box of Mrs. C. B. and children, of Plattsburgh, N. Y. for general missionary purposes, \$1,75. By the hands of the Rev. Charles W. Andrews, rector of St. Andrew's ch. Pittsburg, Penn, \$100, being the contribution of the congregation of that ch. equally divided between the two committees, \$50. By the nands of Charles Foote, esq. received from the offerings of St. John's ch. Bridgeport. Con. for Bishop Chase, \$50.

Total receipts, \$217,27.

May 27, 1840. JAMES SWORDS, Treasurer.

THIRD edition of Mrs. Hawkes, with portrait and autograph. Just published and for sale by
W. J. SIMON
May 9—4 t. 121 South Fifth street, near Spruce.

JUST Published by the Episcopal Female Tract Society, a new Tract, called the HAPPY INVALID, intended to teach people to bear the trials and vexations of life with equanimity, and their griefs and sorrows with Christian resignation. Also re-published an old Tract, entitled the VALLEY OF TEARS, which is incomparably better, as it teaches the unhappy to forget their own troubles, in endeavouring to alleviate the miseries of their fellow pilgrims.

All the Tracts published by this Society, can be purchased at Mr. George's Book Store, No. 26 S. 5th st. above Chestnut. May 23—3t.

BELL & ENTWISLE,
Booksellers, Alexandria, D. C.

HAVE lately received, and offer for sale, Horne's Introduction, new edition, in two volumes—Barnes' Notes on, and new Translation of the Book of Isaiah, 3 vols., 8vo—Barnes' Notes on First Corinthians, Second Corinthians, and Galatians—Life and Death of Joseph Alleine—Life and Opinions of Dr. Milne, by Philip—Howe's Works, 2 vols.—Melville's Sermons—McIlvaine's Parish Sermons—Tyng's Sermons—Metropolitan Pulpit—Church Dictionary—William's Missionary Enterprises in the South Sea Islands—Prayers of the Church, a connected series of Reflections on the Liturgy—Thornton's Family Prayers and Commentary—with a large assortment of BIBLES, PRAYER BOOKS, &c. and a full supply of all kinds of STATIONARY.
May 9, 1840.—tf

STAMMERING CURED.

DR. *Comstock's Vocal Gymnasium and Lyceum for Elocution* is open from the first of September till the last of June—during July and August there is a vacation. All desirous of instruction, either for the cure of *Stammering, Lisping*, or improvement in *Elocution*, may learn the conditions of ANDREW COMSTOCK, M. D.
No. 100 Mulberry street, Philadelphia.

☞ DR. COMSTOCK'S *Remarks on Stammering*, certificates of cures, and the numerous recommendations which he has obtained of his SYSTEM OF VOCAL GYMNASTICS, are appended to his circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references can be given in the principal cities of the United States. April 25—3m.

R. F. Hill, sexton of St. Andrew's Church, has removed to 74 Locust street, between Eighth and Ninth streets, where he still continues to carry on the Undertaking Business, and will furnish every appendage connected in his line. Persons intering at Laurel Hill, or any of the church grounds, will find it to their advantage, as they can have every thing attended to by one order. A superior hearse with gentle horses and careful driver, any number of private carriages furnished, a competent hand always in attendance for laying out; also ice furnished if requested. April 18—6m.

ST MARY'S HALL,
Green Bank, Burlington, N. J.

THE summer term of this Institution will commence on Wednesday, May 6th. Punctual attendance is requested on the first day of the term.
R. S. GERMAIN,
Chaplain, Principal Teacher,
March 28—8t. and Head of the family.

BELL & ENTWISLE, Alexandria, D. C., have on han a full supply of The Prayers of the Church, a connected series of Reflections on the Liturgy. First American edition, adapted to the Liturgy of the Protestant Episcopal Church in the United States, with a Prefatory Address and occasional Notes, &c., by JOSEPH R. WALKER Rector of St. Helena Church, Beaufort, S. C.
☞ *The entire profits of this beautiful and highly interesting work will be given to the Episcopal Theological Seminary of Virginia, near Alexandria, D. C.*
Dec. 13—tf.

THEOLOGICAL WORKS.
SIMEON'S Works, complete in 21 vols.
Jeremy Taylor's Works, do. in 15 vols.
Barnes' Notes of Isaiah, 3 vols.
Hornes' Introduction, 2 vols.
Saurin's Sermons, 2 vols.
Jay's Works, 3 vols. For sale by
R. S. H. GEORGE,
No. 26 South Fifth street, above Chestnut.
May 16.

PULPIT BIBLES AND PRAYER BOOKS.
Just received, an assortment of splendid Pulpit Bibles and Prayer Books.
R. S. H. GEORGE,
No. 26, South Fifth Street above Chestnut,

POTTER ON CHURCH GOVERNMENT.
Church Government, the Rights of the Church, and the Supremacy of Christian Princes vindicated and adjusted by John Potter, D. D. late Archbishop of Canterbury. Fifth London Edition.
Just received and for sale by
R. S. H. GEORGE,
No. 26, South Fifth street above Chestnut.

TO TEACHERS.
A LARGE and general assortment of School books and stationary always on hand and for sale by W. J. Simon, No. 121 South Fifth street, near Spruce.
May 23—2t.

TO ST. ANDREW'S.
A BEAUIFUL view of the birth-place of the late Rev. Dr. Bedell, price twelve and a half cents. Just published and for sale at the bookstore, 121 South Fifth street, near Spruce. W. J. SIMON.
May 23—3t.

STANDARD WORKS.
JAHN'S Biblical Archæology, *new edition*—Edwards on the Will—Historical representation of Augustinism and Pelagianism, from the original sources, translated from the German by Ralph Emerson, D. D.—Campbell's four Gospels, with notes—Porter's Lectures on Homiletics, Preaching, Public Prayer, Eloquence and Style &c. &c.—Dr. Woods on Inspiration of the Scriptures—Baptism, by the same author—Newcomb's Greek Harmony—Works of Jessee Appleton, D. D.—Owen on the person and glory of Christ—Faber on the Spirit.
The above with a general assortment of Theological and Classical Books, for sale at the lowest prices by
HERMAN HOOKER,
N. W. corner of Chestnut and Fifth streets.

NEW BOOKS.
MY Saviour, or Meditations on the Names and Titles of our Saviour, in prose and verse, by the Rev. John East, rector of Croscombe, Somerset, England.
Jay's Thoughts on Marriage, or the Christian duty to marry religiously.
Hannah More's Religion of the Heart, or Practical Piety.
The Peep of Day, or the earliest religious instruction the infant mind is capable of receiving.
Sermons from the Fowls of the Air and the Lillies of the Field, by Samuel Nott.
Just published and for sale by
H. HOOKER,
Corner of Chestnut and Fifth sts.
May 16.

NEW BOOKS.
NARRATIVE of a Tour through Armenia, Kurdistan, Persia and Mesopotamia, with an introduction and occasional observations upon the condition of Mahommedanism and Christianity in those countries, by the Rev. Horatio Southgate, in 2 vols.
My Saviour, or Devotional Meditations on the Names and Titles of the Lord Jesus Christ.
Just published and for sale by
R. S. H. GEORGE,
No. 26 South Fifth, above Chestnut st.
May 16.

SOUTHGATE'S TRAVELS IN TURKEY AND PERSIA.—This day ready for delivery, beautifully printed, and illustrated with plates, and a map of the route chiefly from original observations,—Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia, with an introduction and occasional observations upon the condition of Mohammedanism and Christianity in those countries, by the Rev. Horatio Southgate.
Published and for sale by
D. APPLETON & CO.,
May 16,—3t. 200 Broadway, N. Y.

HORNE'S INTRODUCTION, IMPROVED EDITION.
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